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ABSTRACT

Twenty-four discussion groups focused on various concerns about values. Some groups, for instance, discussed the place of values in education, while others discussed values characterized as institutional, such as those of religion, thought, or economics. Still other groups discussed personal and personality values, and the biopsychological (life) values. A distillation of each group's discussion is included. (For related document, see EA 005 208.) (JF)

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FOR

CURRICULUM DEVELOPMENT

THEME:

VALUES IN THE CURRICULUM

TWENTIETH ANNUAL CONFERENCE

November 11, 12 and 13, 1971

CLEARY AUDITORIUM, WINDSOR, ONTARIO

Editor: Mrs. Sheilagh Dubois

EA 005 208

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VALUES IN THE CURRICULUM

SIR ALEC B. CLEGG, M.A.
County Education Officer
West Riding of Yorkshire

I must begin by saying, very sincerely indeed and in all humility, that I am an education administrator who knows deplorably little about the theories of education which are woven with such skill in our institutions of higher learning. I know little about the ideas of Rousseau and Dewey and Piaget, and other great men, and this is something I deeply regret. So all I can talk about is what has happened in the last 25 years in the 1200 or so schools which I am charged to care for in the West Riding of Yorkshire.

Let me make one more confession. I do not really know what is meant in educational circles by "values in education", so that all I can do is talk about what I mean by values in education. Now the word "value" in the Oxford Dictionary means "worth" and valueless means worthless, and I am going to take it that what we are concerned with in this Conference is what things are of the highest worth in education.

We could all I suppose produce lists of what we think are the important values in the service to which we have devoted our lives, and these would include the three R's, and knowledge in various forms, and it would I think also include qualities such as confidence and courage and compassion and so on. But all our lists would not be the same; neither should we all attach the same value to the same qualities. I might rightly claim it to be the task of education to develop confidence in a child, but just as there is someone in this audience who has the smallest feet, so someone here rates confidence less highly than does anyone else in the room. And these differences of opinion inevitably exist with every quality of education that we consider.

But there are other causes of variations in values are there not? In any class of 30 children, A will have the least confidence and B will have the most, and the value therefore of this quality to A who most needs it will be far greater than its value to B who needs it least. So whatever one may say about values generally, the moment they are applied in the educational context they must vary in importance according to the beliefs of the teacher and the needs of the taught. Let me pursue this point. These variations in need are present between one child and another, between one school and another, between one social class and another, and between one locality and another.

It is obvious to all that whether we can accurately detect them or not, in every class one child will have the highest intelligence and one the lowest; one will have the most confidence and one the least; one child will be the healthiest and one the most prone to illness; one will be the most imaginative, one the least; one will be the most articulate, one the most tongue-tied. And if we teach children as individuals - and generally speaking I accept no other way as right - then the value we place on confidence, health, clarity of speech, and thought, imagination, and mental stability to mention a few of a whole range, must vary with the individual child. Then of course there are individual children who are defective in some way; they are dirty or ill-clad or smell and are spurned by their fellows or their parents hate them or they have a deformity or are stunted or ugly and repellent. Now do our values change in relation to these children? If we place a particularly high value on caring relationships between teacher and taught, is not the value of this relationship all the greater if the child has no experience of it in the home?

But the schools which children attend also vary. They differ one from another as much as children do. I don't refer merely to a difference in quality between a good school and a bad, though whenever two or three schools are gathered together one is the worst, I refer to major differences in philosophy.

One school for instance may believe that its main job is to groom its pupils for citizenship. They must learn the hard way. They must be drilled according to a discipline which has been

proved. They must be moulded according to a predetermined pattern. They must store up facts for future use. They must learn the doctrines accepted by the society in which they are born, and these doctrines must be drilled into them by force if necessary, always providing of course that the education they receive does not give them ideas above the station in life into which they were born and that we do not produce too many well-educated children.

Another school will operate on entirely opposite principles. Education is not a preparation for life; it is the careful stimulation of individual growth, something which continues from the cradle to the grave. From the beginning a child must be helped to express his own ideas, and the curriculum is merely a means of providing material for the mind to work on. What happens in the classroom should be thought of not in terms of facts to be stored and knowledge to be gained but in terms of activity and experience. Drill should not be imposed regardless of purpose but should be insinuated as soon as the child reaches the stage when he clearly understands and feels the need for it. The aim of all this is not to transmit but to encourage each succeeding generation to question it. Education at each stage in life is an end in itself and not merely a preparation for the next stage, and the more of it there is the better. Each child has a right to be educated to the limit of his capabilities.

What I have described represents of course two extremes of the pedagogical spectrum, but wide and sincerely held differences about the nature of the school's job undoubtedly exist between school and school. School A believes that its main concern is what a child should know; School B believes it must also care for the sort of person the child becomes. School C places a very high value on class instruction carefully prepared, succinctly delivered, tested, examined, and meticulously marked; School D believes that each child should exercise a considerable choice in what he does and that he should day by day have a major share in the planning and initiation of his own course. In School E children are divided into homogeneous groups based on their ability and attainment, each child working at the same task as his neighbour and their work is meticulously corrected, whereas in School F each child works at his own pace and has the run of the school in which to do it. School G believes in tests and examinations and prizes as a means of stimulating children to work, and School H relies on a high expectation levelled at each child and on what a school Inspector 100 years ago in England referred to as "that recognition which our natures crave and acknowledge with renewed endeavour". School I will believe that children should be told what to learn and what to do; School J holds the view expressed by one of our greatest English thinkers of all times, Edmund Burke, who said "I am convinced that the method of teaching which approaches most nearly the method of investigation is incomparably the best since not content with serving up a few barren and lifeless truths it leads to the stock on which they grow, it tends to set the learner himself on the track of invention and to direct him into those paths in which the author has made his own discoveries". This point of view was expressed by the Plowden Committee nearly 200 years later - they held that finding out is better than being told.

Now these differences between schools betray passionate differences in values, but it is not only the differences between child and child and differences between school and school of which we have to take account; there are also major differences between one social class and another. In England our Registrar General has in the past divided us into five occupational groups. Group 1 consists of professional and managerial types; Group 2 - clerical and administrative; Group 3 - skilled workers; Group 4 - semi-skilled workers; and Group 5 - unskilled workers. And in recent years we have followed up nearly all the children born in one week in early March in 1958, so that we know our children are distributed into these groups over the country as a whole and what has happened to them. The most clear-cut revelation has been the extent to which children born of unskilled workers suffer much more than the rest medically, socially, and educationally. Medically we find that more are short and underweight, more stammer and squint, more have suppurating ears and convulsions and are maladjusted, fewer are immunized and attend clinics. In short they are far more susceptible to health hazards than are the children in the higher socio-economic groups. One sad revelation of this investigation is that the families that stand most in need of help as far as the health of their children are concerned seek this help less than the families who need it less.

Socially also the children in Group 5 also suffer most. More come from large families and overcrowded and broken homes, more come from homes where there is unemployment or a mainstay missing, more of the parents in this group are shy of approaching school and are in fact less well educated themselves. More live in bad houses with poor amenities. More hear very inarticulate speech in homes, and more are born of parents with the lowest aspirations for them.

How important are these deprivations which the children have to endure? The Plowden Committee - one of our big national Committees - investigated over a hundred factors which they thought might adversely affect the child's progress. When the results of their investigations were analyzed many proved not to be statistically significant, but the Committee were able to make this very positive and very telling statement: "The variation in parental attitudes can account for more of the variation in children's school achievement than either variation in the home circumstances or variation in the school". This means of course that apart from a child's native endowment, in determining his educational progress, the greatest force of all is that of parental aspiration.

What else did the investigations reveal? They showed us that children from the lower socio-economic groups are more destructive, more aggressive, less creative, poorer at reading, writing, and arithmetic. They showed us in fact that lack of amenities in the home is associated with an eight months' retardation in reading and that the effect of being a member of a large family is associated with a retardation of 12 months. So values must vary according to differences between social groups, but must they not also vary from area to area. If we place a particularly high value on the beauty within the school, as I do, is this more or less or as important in an area of industrial dereliction overshadowed by slag heaps and shrouded in atmospheric pollution, as it is in an area of exceptional natural beauty? Do we apply the same values in an area where 46% of the parents are from occupational Group 5 compared with one where only 15% are drawn from such groups? Should we provide the same educational diet in an area of dereliction as we do in an area of affluence?

I see it this way. A farmer has a field; much of it is good loam, but there is a patch where it is damp, a patch where the soil is clay, a patch where it is thin, and a patch which apparently lacks the trace elements of boron, magnesium, copper, and the like. Now the additional support which is of value to the crop must surely vary according to the part of the field in which it is growing. In the damp patch drainage matters most. In the clay gypsum or a plentiful supply of fibrous material will be the most important need. The grain taken from the poor thin soil will need extra fertilizer, and on the other bad spots the deficiency in trace elements will have to be made good. And so it is or should be with our children, but alas we tend to disregard environmental influences on growth with an ignorance and stupidity which no farmer would betray in the growing of his pigs and cattle and no grower would tolerate when producing his crops.

Having uttered this long, and I trust not too tedious a warning, let me try in somewhat greater detail to take a closer look at some ways in which differing values affect what we do in school.

I see education as a thread made up of several strands. The first of these consists of what our forbears called the rudiments and what we call the skills of reading, writing, and arithmetic. The second is the content of the curriculum - the material which we use for the mind to work on. The third is the cultivation of the creative powers of a child - his powers of expression in various media. And the fourth I see as the development of those qualities on which we place high values; qualities such as self-respect, respect for others, confidence, courage, compassion, initiative, and so on.

Now how do these values as we see them in the context of the Conference fit into our educational aims? Let me say at once that they affect all four of my strands. They affect the skills of my first strand no less than the personal factors of my fourth. Let me for a moment examine this assertion. A child can be taught to read in a number of ways. The Americans with their national paranoia about reading have failed to deal with it effectively, and in some areas they

are succumbing to what is called "performance contracting" whereby a commercial firm is called in to teach to a certain level which is clearly stated, and tests are then applied to see whether it has been reached. If it has, money is paid over to the firm. If it has not, payment is withheld. The system was introduced in England in the middle of the last century, and it was stopped at the end of the century, but its baneful influence lingered another 50 years, and even today we have not completely rid ourselves of the damage that it did. The damage was that both children who could not possibly earn the money and subjects for which no payments were made were both either ignored or neglected. Furthermore only those aspects of each subject which were susceptible to objective examination were held to be important, and all teaching was teaching to the examination. Now a child can, of course, be taught to read by mechanical devices, but if the aim of teaching a child to read is not merely to enable him to master the mechanical skill but to give him a joy in reading and create in him a love of books, a very different approach to the task may be needed. There are also a number of aims in the teaching of writing, and here I am not talking merely about the skill of calligraphy but the ability of a child to record and to express if necessary imaginatively and, if the circumstances demand it passionately, his own feelings. Let me give you an example of two ways in which the same teacher approached a teaching task with 20 years between the two, and then let me show you how an eight-year-old at school in Yorkshire records and expresses her imaginative delight.

More than 20 years ago, a teacher whom I know well taught his whole class how to write an essay on lighting a fire. He discussed the laying of the fire and taught the difference between "lay" and "lie" and "laid" and "lied". And he mentioned cleaning the grate and talked about the difference between "grate" and "great", and he discussed lighting the newspaper - where to light it and how to strike the match to avoid danger. And what he got was of course 40 identical and sterile essays, and this is one of them:

> "Before you light the fire you must prepare thoroughly. You have to get the sticks, the coal and some newspape before you begin. When you have got these things, or you can call them materials, you have to rake out the ashes from the grate. When you have raked out the ashes from the grate you put the newspaper in, then you put some sticks on, then you put some coal on. When you have put these things or materials on you light a match. You must know how to light a match before you strike it. You must hold the box in one hand and hold the match in the other and pull the match away from you so as to avoid danger. You then light the paper."

Now 20 years later the teacher had changed his aims. He was much more concerned with the personal expression of the child and the development of his individuality, and as for spelling and handwriting he had modified his views, and he had realized the value of the words of the great English philosopher Locke, who said:"Never trouble yourself about those faults in children which you know age will cure". And so when the village fish and chip shop caught fire the teacher asked each child to write about a fire which was particularly his fire, and one child wrote:

> "When my mam and dad won't get up me and our Alan get up and light the fire. I rake out the deadness from the grate and our Alan chops some of my dad's shed wood. We put the newspaper in the grate but we don't squash it too tight or it won't burn so good. Put the sticks in and some nice pieces of best Barnsley seam coal. This is the best coal in the world my dad said. Then we put the shovel on the bars and a big piece of newspaper over that to blow it up. Now it is all ready to light the paper. If it won't go I get some of my dad's paraffin in a pop bottle and throw it on. This makes it go smashing. If the blow up paper catches fire I have to shout my dad and he comes down in his shirt, swearing and clips us. I like lighting fires."

Let me quote another example. A short time ago I found a little eight-year-old in a village school and she had written this:

> "The cat is a mammal. The eyes are very good for seeing at night because the pupil opens up more so that more light goes in. Their whiskers are very sensitive. The whiskers are the same length as the fattest part of their body so that when they go through a hole if the whiskers cannot fit through the hole they cannot. The two very long and sharp teeth in the mouth of a cat are called fangs." - and so on.

Later on a group of players visited the school and arranged a display which represented the sea and all that grows in it, and this child then wrote:

> "Wading in the sea so cold so alone, I stumble and fall to the bottom of a strange new kingdom. Everything is so still and lonely. Sometimes I see melancholy fish swimming slowly by. The lonely still sea all around my gliding body moves gently. Wrecked ships from long ago, oysters with hidden pearls; waving seaweed seen once in a lifetime. All so marvellous it must be a dream. My hair floating in the calm gentle sea."

But I found also that there was a change of value in relation to the third R - arithmetic. In my day we were taught the tricks of computation, and a panel of investigators enquiring into this kind of teaching in London reported as follows:

> "Your scholars are at a loss if asked to tabulate or draw up a report involving the arranging of figures, or to do anything which involves thinking for themselves or planning anything for the first time. If planned out for them they will go on with it with machine-like accuracy and without taking the slightest interest in, or notice of, its meaning."

This certainly no longer happens in most of our primary schools. In a school that I was at recently, it was clear how a teacher was creating interest. He was using the tiles of a hall floor to help him in his teaching. First of all a child would find the total number of tiles by counting. Then he would be asked whether there was a better and quicker way, perhaps by finding nine rows of ten titles or ten rows of nine titles, and this sort of investigation would lead to an understanding of long multiplication as repeated addition. Then I found children using arbitrary units of measurement in order to measure length - handspans, strides, foot lengths, and so on - and this led to standardized units and the result that came in was ten yards and a bit long, and eventually the refinement came of feet and inches.

Then again I found children estimating the height of a building - a process traditionally neglected; and they would compare the height with that of a friend or count the number of bricks, or investigate the length of a shadow, or even use simple apparatus. The object of all this, the value of it, was not a deeper understanding but a positive enjoyment of number work. And some ten-year-olds I find doing computations which to my shame are beyond my reach.

Let us now for a moment consider the second strand of my educational thread - the content of what we teach once the skills are mastered.

Are we really concerned with giving a child a body of knowledge, as we used to call it, or is our main task one of developing his understanding, giving his mind material on which it can work? The world's stock of knowledge we are told is now doubling every few years, and if this is even remotely true now can we be satisfied that the traditional scraps of it that were fed into our young minds are the right ones to stimulate our children and grandchildren?

A cleavage on this point has developed in England in recent years between our primary and secondary schools. The older children still work to syllabuses set by external examiners;

they do the Stuarts or the Tudors and they learn the geography of Europe or North America and tread the well-worn paths of traditional school sciences, or if they are bold they may tread the new and I think better ways of Nuffield Science. But even when they do this, they tend only to exchange a new and better dogma for a worn and inferior one, and what Whitehead said still applies to much that we do: "With good discipline it is always possible to pump into the minds of a class certain quantity of inert knowledge". - and further: "There is only one subject matter for education and that is life in all its manifestations. Instead of this single unit we offer children algebra from which nothing follows, geometry from which nothing follows, science from which nothing follows, history from which nothing follows, a couple of languages never mastered, and lastly, most dreary of all, literature represented by plays of Shakespeare with philological notes and short analyses of plot and character to be in substance committed to memory."

But the primary school people are discarding all this. They say if someone tells us how to take a carburettor to pieces we learn something, if we see it done we learn more, but once we have done it ourselves it becomes part of us. And so more and more in our primary schools children are visiting power stations and woodlands, and factories and canal locks, and so providing the powerful stimulus which leads to expression in speech, writing, paint, modelling, and to much calculation and measuring and drawing of graphs. And what they do they very largely initiate, and it means much to them. But of course there are still teachers who climb on the bandwagon and can't play the instruments. They refer glibly to the open plan, the integrated day, family grouping and the like, as if these were ends of education instead of merely being means whereby the best is drawn not merely from the gifted but from all children.

But on the whole we are making progress, and in the next ten years it will be seen to what extent the secondary schools will follow the junior schools as the junior schools have followed the infant schools, and in my view there is more thinking, more excitement, more exploration in the lower end of our secondary schools today than there was in our primary schools 20 years ago before their revolution got under way, and it is showing itself in more individual teaching, in a mounting criticism of the external syllabus, in more attention being paid to the slow learner and his problems, in involvement in the community, and so on. And so far as my second strand is concerned, understanding matters far more than the accumulation of knowledge.

Now what of the third strand, that which consists of developing creative and imaginative powers. Here perhaps the greatest advances have been made. I have concrete and positive and, to me, undeniable proof that the generality of children of 10, 11, and 12 can, when taught in the new ways, reach levels of achievement and of technique unknown to the majority of their parents and grandparents. These new ways are giving to the generality a confidence which in the past was reserved to all the most gifted and adept. These youngsters in our new good schools are developing confidence, sensitivity, initiative, judgment, taste, and creative powers, the ultimate results of which we cannot yet foretell. Whether these new ways will survive the onslaughts of the materialism which is the bane of our society; whether they will be crushed by the juggernaut of measurement, I do not know and only time will tell. But it is in this side of our work, in the development of these values, that I see the greatest hope.

And what of my fourth strand, the development of personality, what a child is as distinct from what he knows. If our concern is right and we are right in our handling of the first three strands, this surely will very largely take care of itself. But it is the concern that matters. An hour ago, before I took up my pen to write these last few paragraphs, I was looking into the background of 173 children in a very good infant school serving an industrial community in South Yorkshire. Ten children came from families so large that the mother was unable to cope with them adequately, three were illegitimate, five had only one parent; in twelve of the families the parents were separated, three children had a mentally defective parent or sibling, four fathers were permanently unemployed, six children had to endure ill health, one child had a deformed hand, one a peculiarity of the skin of such severity that no other child would touch her, one was permanently disfigured by scalds, and two children were already being over-driven by anxious parents. Thus about half of the children in the school were suffering in ways likely to impair their educational progress. But it was an excellent school with a caring head and understanding teachers who

offered these children opportunities for success and fulfilment of an intensity and quality which in my view is likely to do all that a school could do to compensate for their handicaps. Whether this will continue when the children move to the junior and then to the secondary stage is another matter. But in such schools all the strands of my educational thread are being carefully woven.

Before I conclude I wish to make one very simple point. For generations now, since the day of Thorndyke and Spearman, of Burt in England, of Binet and Simon, we have been analyzing and testing and examining and researching, and all we are doing it seems to me is multiplying and refining our diagnoses. But what about the cure? I submit that we could nullify the need for a vast amount of our investigation if we could bear in mind and act on the fact that happy children learn and miserable children don't. It was Bertrand Russell I think who said that children are good because they are happy and not happy because they are good. And the one point on which I am absolutely convinced is that a child who has some degree of choice in what he does, who can determine what jobs he is going to tackle, who can work freely with his fellows, who is recognized and respected by his teacher, whose work is recognized for its own sake and not in harsh competition with others who are more gifted - such a child is joyful at school, and his work is a joy to him.

In the class that interests me most every rule of the book on which I was brought up is broken. I had to listen to lessons - this teacher never gives them. I was not allowed to speak - this teacher insists on someone talking to the whole class on something or other most of the day and it is very odd; I was not allowed to copy or ask the answer from anyone - this teacher says "ask out" there are 32 of you, someone's almost bound to know. My work was marked out of ten - in this class no marks are given; I had to learn much from the chalkboard - in this class the board is used almost exclusively by the children themselves who write on it interesting words they have discussed. We all did the same thing at the same time - in this class children work individually or in groups. We did what the teacher told us, lesson by lesson - these children plan out their own work a day or a week ahead. Our teacher stood in front of the class - this one spends most of her time amongst the children. I was given class instruction and exercises in painting and writing - these children are never so instructed. We had to put our hands up if we wanted to speak - these children never do. We had to ask if we wished to leave the room for any purpose - these children go in and out of the class freely whether they wish to go to the toilet, the garden, the library or elsewhere.

But the value of all this is joy in learning, and to me, to one brought up in the old ways, it is a miracle.

Let me conclude with a word of warning. Our values have to change. The gobbets of sterile knowledge which we feed into children won't do for the future. The skills will of course have to be mastered, but the main objectives of our education will have to be such things as self-respect and respect for others, working together in a community, helping with compassion those who need help, the enjoyment of those things designed to be enjoyed. Our tools in this kind of education will be the utmost sincerely deeply held conviction, a recognition of each child's worth, and a high level of expectation adjusted to each child's powers. And these things cannot easily be measured or mechanized.

Yesterday, when talking in England, I was charged by a Minister of the Crown with being an egalitarian. This I would maintain is the very last thing I want. Many powerful forces in our society and above all, the mass media, are forcing us in this direction, and I am anxious that everything we do in evaluation should provide and enhance individuality. But I do not want this to happen as it does now to some extent in England by our stunting the growth of some and forcing the growth of others.

We shall have to drop our elitist and selective practices and aim at getting the best out of each child.

And the reason why we shall have to change our values is surely obvious enough. Until we arrive to our senses, machines will more and more take over the work which hitherto has been done by the intellectually slower members of our community. It is cheaper that way; labour is dear. And so we can keep men and their families alive on welfare, and we are tending to do this increasingly in many countries of the western world.

But you can't buy for a man self-respect by the packet, you can't give him a dole which will enable him to purchase a commodity called recognition at cut rates in the supermarket. And we are long past the stage when we can tell our young that it is God's will that there should be rich and poor, fortunate and unfortunate. If we don't change our values, we are going to divide the young into two dangerous groups - those whom we have trained and educated so well that they perceive and bitterly resent the injustices done to those deprived of work, and those who will take their revenge on society because they are so deprived.

Isiah, Chapter I, Verse 2

Hear O Heavens and give ear O Earth, for the Lord hath spoken. I have nourished and brought up children and they have rebelled against me.

VALUES IN THE CURRICULUM

HON. ROBERT WELCH, Q.C., M.P.P., FOR LINCOLN
MINISTER OF EDUCATION
Ontario Department of Education
Queen's Park, Toronto

It is a great pleasure to be able to join you this afternoon to say a few words at the conclusion of this Conference. I have long felt that this Association provides a most valuable forum for the exchange of views about school curriculum among people from a wide range of interests. While you do not attempt to develop specific platforms, I know that the directions your discussions take can play an important part in the development of education in this province.

I am conscious that a speaker who comes at the end of an intensive conference runs many risks. In the next few minutes I may beg all the important questions that you have examined; I may well explore ideas that you have already considered; and I may even continue to examine a topic that has by now exhausted your patience. Yet despite this challenge, I welcome an opportunity to share with you some thoughts and some questions on one of the most important issues in education today - the relationship of the school to the broad realm of values in our society.

The key question in this issue is not whether the school system should become involved with an examination of value-oriented questions or with aspects of moral development. It is generally accepted that the school cannot avoid this area, even if, for some reason, it should want to do so. The question is rather whether the school should be consciously involved with values; whether the teacher, the school, and the community should try to be aware of the processes going on or should simply allow things to happen. In particular, within the context of public education, a great deal of thought must go into the position that the community as a whole - including the teacher in each individual classroom - should take in this most complex field.

One subject that I am sure has arisen during your Conference is the pluralistic nature of our society. We do have - and should have - great concern that a society that represents many different viewpoints should have an educational program that reflects the diversity of these interests fairly, without committing some of its members to a study, the specific value positions of which, whether explicit or implicit, are unacceptable. I feel that, wherever possible, the school should present experiences that take the broadest possible base for the positions taken.

Yet, frankly, we must in all honesty admit that we shall not always succeed. Conflict will arise in a number of areas, and the school must be prepared to recognize the existence of more than one position on many questions, not necessarily by offering them constantly as parallels, but by indicating the nature of their genesis as legitimate responses to the evidence at hand.

At the same time, the school can ensure, especially at the senior level, that a course founded on a value position unacceptable to certain members of the community be an optional course. I am thinking now of such things as the teaching of evolutionary theory in biology. One advantage of our recent changes in school organization at the secondary level is the fact that with the increased amount of choice available there should be fewer cases where students find themselves in learning experiences involving assumptions that they cannot accept.

While the pluralism of our society is a very real factor in considering value questions, it would be a mistake if we allowed our concerns in this direction to paralyze us from taking any action at all. Despite the fact that there are many value conflicts in society, there are also many areas of value where the positions we take are fundamental to our way of life. Without the strength and the affirmation of these values - values such as democracy and freedom and human rights - the whole fabric of our society would become grossly distorted.

Those who first planned our school system felt that the school had a role to play in the development of values, and this feeling has continued to this day. For over a hundred years, the

legislation of this province has contained a clause outlining responsibility in this area. In the various versions there have been such wordings as "It is the duty of the teacher to inculcate by precept and example" certain concepts of responsible morality.

One is naturally struck by rather archaic expressions such as "inculcate" and "precept". These words do not usually feature in the educational language of today. But I do want to stress the responsibility that legislators have placed on the teacher in this field. I would, in fact, like to extend this responsibility to the whole school.

When we examine the role of the school in value questions, it is easy to dwell on teaching techniques and upon the ways in which value questions might be handled in discussions. In my comments today I shall certainly refer to these aspects of school programs. But we should not underestimate those things that a student picks up from the school environment which do not feature on any course of study. We must be aware not only of what we say about values, but also what we do in the operation of the school and the classroom. If we speak of the values of participatory democracy, but give no evidence in the way the school is run that we believe in it; if we stress the importance of the rights of the individual in one context, but in another treat large numbers of individual students without regard to their individuality; if we speak of the importance of freedom and of the need for an authority to justify limitations on that freedom, and then set up many arbitrary limits within the school for which the purpose is obscure - we lose our credibility, and we undermine the effectiveness of what we are striving so hard to accomplish.

While generalizations are dangerous, it is probably fair to say that the teacher of a hundred years ago - and those who employed teachers then - regarded the role chiefly in terms of information exchange. It was a teacher's job, in a sense, to ensure that the information that he possessed was passed on to the student.

Elements of this role will probably always continue to be a part of the teacher's function in any system of formal or informal education. But there is another element that we find more and more in teachers today - and we have in fact found it in good teachers throughout history - and this is the ability to encourage and facilitate learning, to help a student organize his experiences, to ask probing questions and help students to pose questions for themselves, to explore with a student the implications of a position and help him examine the assumptions upon which it is based. In short, teaching is rapidly being redefined as planning and guiding the experiences of students. It is this aspect of the teacher's role that seems to me so important in dealing with value questions.

For while he must advocate, both by his words and actions, certain values, there are many areas where our society offers little consistency as a guiding principle to the teacher.

Let me illustrate this concern in the context of the citizen as a consumer of goods and services. Certainly the school system can help young people prepare for those aspects of life in which they exercise choice in distributing their buying power. But to what specific questions should the school system address itself in this context? What view, if any, should the state, as presented in the public school system, advocate? Does the school have a role in teaching people how to spend their money? Should the school system have a concern about the values which dominate an individual's priorities?

These are the kinds of questions that I feel need examining in our attempts to determine what the role of the school should be in exploring value issues, and I invite each one of you, as you think back on your discussions this week, to give special consideration to this approach.

It used to be one of the general rules of practice, if not of policy, that the school should avoid dealing with controversial matters. In an age of change and mass communication, however, I feel that we can no longer accept this proposition. This is not to say that all subjects are

suitable for class discussion, but it is to say very firmly that the school has an obligation to examine significant social issues in a mature and balanced way. In this connection, it is obviously important that the level of discussion and the choice of topic be appropriate for the students in question.

Our present concern with environmental standards provides another example of the way the school can help young people explore value questions. We are all agreed that we must do better in our treatment of the environment than we have done in the past, and we agree that individual and community responsibility must be seen in a new light.

But I feel that if a study of this area, particularly by more mature students, does not explore some of the areas on which there is a degree of disagreement, then the experience will not be as valuable as it might be. There are many such questions with which students can grapple. What role should government play in environmental questions? How much legislation is too much? Where do the rights of the individual lie in relation to the rights of the community?

And a problem that is perhaps even more difficult to solve arises, not when there are areas of disagreement about values, but when there are priority judgments to be made between or among values that are all worthwhile. If such questions are avoided, there is a danger that the view the student acquires of a complex problem may be seriously over-simplified.

Some of the recent curriculum guidelines published by the Department of Education give further evidence of our concern that students should have an opportunity to examine complex social issues in a balanced way. The guidelines on economics, for example, invite the exploration of different economic theories, and also of some of the major practical concerns of today's society, involving questions that are controversial but vital to our entire economy.

We have recently published, for the first time, a curriculum guideline in world religions as well. I understand it was made available to you here. This document is designed to encourage in the senior division a study that is a new venture in Ontario. It goes without saying that many aspects of this subject are controversial because of the divergent views that people have on religious matters. It is our hope, however, that those students who wish to do so may study world religions in a climate where no specific religious point of view is advocated, and where the great importance of religion and religions emerges. Once again it will be the teachers who determine whether such an approach is possible in any given situation.

And this brings me once again to the teacher who is at the centre of our concern for values in the curriculum.

Most of you here today are teachers, and all of you are interested in education. Your concern for young people has brought you to the educational scene, and this concern will in turn be transmitted to those with whom you interact. The value positions that you and I take in our work in education will leave a lasting mark on the lives of young people.

And this, I believe, is at the heart of what Sir Alec Clegg has previously shared with each of you during this Conference - a recognition, as Sir Alec said at the opening on Thursday, that "Nothing really works in depth in the education we provide unless it stems from the teacher's deeply held conviction".

Much can be said about such conviction and the values it represents, but this afternoon I would simply like to touch on one final consideration, and that is a concern for the integrity of the individual.

This seems to me to be one of the fundamental values upon which our society is built, and one which is so easily threatened by mass communications and increasingly larger and more complex organizations. One thing that has struck me about the organization of this Conference is

that for your working sessions you have been taking part in discussions in small groups, and each person has been able to choose many aspects of the way he participated in this Conference. How admirably such an approach resolves the concerns of the individual with the administrative demands of a conference of over 600 people. I hope our schools can continue to do as well.

At the outset, I indicated that I would have more questions than answers, and I suspect that such may well have been the experience of some of the groups during this Conference. But perhaps I can leave you with this reminder - so commonplace that we may take it for granted - but for which I make no apology in restating: the great unifying ideas of any culture are the values that are held in common by its people. In Ontario and Canada, we are working our way slowly, and often erratically, towards a new sharing of mutually understood ideals. Respect, and tolerance, and initiative, and taste, and a host of similar values are acquiring new levels of meaning for all of us.

A. THINKING ABOUT VALUES

GROUP 1

Why has the problem of values suddenly achieved so much importance in social thinking?

Leader : Mr. W. F. Hampton
Recorder : Miss G. Channon
Consultant : Mr. A. McCuaig

Has the problem of values suddenly achieved importance? This question ran through the group's deliberations from start to finish. On the one hand, it was argued that values have been important since the day Eve offered Adam the apple, if not before. Many historical examples of conflicts among sets of values were offered to support this view. In particular, reference was made to the problem of values experienced by individuals during the Hitler regime, to the freer modes of thinking adopted in the twenties, to contrasting attitudes toward sex and marriage in the 15th, 19th, and 20th centuries, and to contrasting views of the value of physical work at different periods of history. On the basis of history, it may be said that values have always been important.

But just as some members of the group seemed about to agree that the problem of values was an age-old one, other members would introduce evidence that in the past few years events had occurred which did suggest that values had suddenly assumed increased importance in social thinking. In particular, the views and activities of students were cited as evidence of increased interest in values, although it was not agreed that students were necessarily the originators of this change.

Attention then turned to the basic question of whether values themselves are relative or absolute. Do the values themselves change, or is it only our interpretations of constant values that change? It was generally agreed that in the abstract, values remain constant - love, truth, beauty, kindness, thrift, patriotism, and so on tend to persist as values in human thinking. But they may cease to be associated with specific rules of behaviour. For example, draft dodging may be as much a sign of patriotism as going to war and fighting.

Along with changes in the interpretation of values, changes may also occur in the priority assigned to different values. For example, where the question of pre-marital sex is concerned, love may sometimes take precedence over chastity. In relations with friends, kindness may take precedence over truth. In economic planning, concern for preservation of the environment may take precedence over maximization of productivity and profit. The group made several attempts to identify the values to which people today give priority. It was agreed that the primary values appeared to be tolerance, respect for each individual, respect for the individual's right to live and to fulfil himself.

Why have values become more important?

The apparent suddenness with which values have become more important reflects a re-examination within society of the meaning and priority of values. This re-examination of values was attributed by the group to a variety of circumstances. For example, it was pointed out that we now realize that the single-minded pursuit of one value to the exclusion of others can bring on disastrous results. Thus, scientific research can lead to the development of nuclear bombs. Industrial productivity can poison the environment. Business efficiency can lead to automation and dislocation of the work force. The Detroit skyline was a constant reminder to group members of the results of an inadequate ordering of priorities in values. Not only was the pollution in the air frequently visible, but delegates were carefully warned to stay out of Detroit. The city, thus, became a symbol of poisoned air and poisoned minds.

It was agreed also that the rate of change in society is accelerating, making a rapid reassessment of values essential. Mankind has achieved a technology capable of destroying the world, but has not developed the humane values which should control that technology. Consequently, many people felt threatened.

Another factor identified by the group as leading toward a re-examination of values was the speed and efficiency of modern communications media. The starving child in Vietnam, the victim of an earthquake in Peru, the proponent of radical change in society, is today a regular visitor in one's livingroom. A hundred years ago he might only have been known by rumour or report, if at all. The average individual in the advanced nations can have a knowledge and understanding of other people in the world that was undreamed of by earlier generations. The impact of this increased knowledge, and of the immediacy of its presentation, has also, it was felt, led to a re-examination of values.

While the young people in society appear, on the surface, to be the most vocal in the questioning of values, the group wondered whether in fact these ideas had originated with the young. Much of the apparent change in the young may really reflect changes in the preceding generation. For example, schools and parents have become more permissive and are encouraging a questioning attitude toward life. As well, government policies have moved in the direction of a welfare state, perhaps in this way reducing the incentive to work. Many of the writers and philosophers apparently influencing young people are by no means young themselves. The revolution in values may thus have come in fact from leaders among the older generations.

On the other hand, it was also pointed out that the young are freer to take up critical stances, since they have not yet assumed positions of power and responsibility which they might wish to protect. Many, too, have always known affluence and security and have no experience of wars or depressions. It is easy to idolize poverty if one can always escape from it by falling back on the resources of one's parents.

The point was also made that circumstances and events influence one's scale of values. If one is attacked, fighting back may take precedence over turning the other cheek. When jobs are scarce, job security becomes important. Young people seem to see, however, that values may also influence events.

Values and the schools

Another theme running throughout the discussions was the role of the teacher in a period of re-examination of values. Should values be taught? Can they be taught? Should teachers reveal their own values to students? It was pointed out that students will not respect teachers who do not specify their values. On the other hand, if the teacher puts forward values that differ from the values of students or parents, will he not be critized for "indoctrinating" the students?

The group questioned attempts to teach specific values directly, suggesting that values are learned through example, not precept. However, it was felt that teaching may be so designed as to lead students to consider values. The teacher's role may be to raise the questions, not to provide the answers. But how far should the teacher go in this respect? For example, what if a question regarding the resolution of conflicting values leads to the student view that violence is the only answer? Can the teacher accept all answers, or is there some point at which he must insert a point of view? One answer put forward to this question was that the school should become a laboratory for the resolution of social conflict. As may be seen, neither the questions nor the answers were value-free.

GROUP 2

Do values exist as persistent aspects of reality?

Leader : Mr. K. R. Hossack
Recorder : Mrs. L. Bradford
Consultant : Dr. B. Wand

The challenge seems to be to formulate an adequate empirical theory of values, but what values are we talking about? Should we look at the different kinds of values?

(1) values of education;
(2) values in education;
(3) the instilling of values in education.

A teacher has to convince the student the value of studying the subject he is taking in order to give him the motivation required. The instilling of values helps an individual develop his own sense of values. Yet what are the values of society and what should teachers bring to the classroom? A teacher must be prepared to explain to students why they are studying each aspect of a subject. There is a difference between knowing and doing; the problem is doing it. Some students know what we are teaching, and yet do not believe it. Are they correct or are we?

We should approach students on an individual basis, but it is almost impossible to teach a prepared curriculum to a group of 35 and still practise individuality. Do we destroy values a student may have already developed before entering school by putting him into a large group at the same teaching level?

The Federation of Women Teachers' Associations of Ontario studied a report on the trainable retarded and felt that, unless teachers had supportive services provided, these children should not be returned to the regular classroom. With the educational cut-backs in cost, how can this supportive service be provided? These students should be returned to the classroom only if they can experience success.

Sometimes a teacher is in an awkward situation; he is told what to do but not given the necessary tools. Values may be adopted by the administration before having been thought through.

We should make primary students aware that there is nothing wrong with them simply because they are not as intelligent as other children; being intelligent does not mean being good. We should teach a child that every individual is different and that all levels of ability are good. Children should be encouraged to do a value analysis of themselves.

Many values are taught by example, and this is as it should be. Cognitive values are good, but much is often lost with regard to affective values. Some children are terribly frustrated by their misunderstanding of a subject, but they hide it rather than showing it. They also shy away from showing their good feelings about their own success. Many excellent learning situations exist in the same school where there are also some of the worst learning situations. In fact, it is amazing how much difference a teacher's personality makes. Values are mainly the by-products of good teaching, and good teachers must have self-awareness and know their own abilities. Too often we judge a student by our own values rather than by his own values.

The school is the only place in some young people's lives that teaches something of security and values. A teacher must live the values he is teaching. He must be honest with his students, and he must use his judgment as to what values to teach to children of different ages and maturity levels.

Conclusions

(1) Values are caught, not taught.
(2) Teachers reflect values rather than teach them.
(3) How can we teach children to live up to values, which we say we believe in, and yet not live these values ourselves?
(4) There can be no specific course in values.

The work-value is not as important as it used to be. It might be of more value to students to learn how to live with all of the leisure time in today's society. Students should be provided with information to enable them to make wise decisions about values and the value objects they encounter in society and how to make judgments in a group situation. The big problem is anticipating the needs of the students as values in society continually change; therefore, training in decision-making regarding values seems to be the main role of the educator. He must understand a child s goal and help him to understand both how to gain it and how to enjoy and appreciate it.

Values are personal and cannot be imposed on a child unless they are understood by and are meaningful to him. A child should first be given alternatives; then, he should be allowed to make his own decision.

A teacher cannot be a good teacher without reflecting his own values. Too often a teacher evaluates academic achievement rather than behaviour. What a teacher believes will affect the way he teaches and reflects values.

Students in the group commented that most students do not want to work to accumulate material things, but to work at something they enjoy and from which they get personal satisfaction. It was felt that the improved universal communication and influx of young teachers has brought about changes in attitudes and values. Schools must be relevant to the outside world as the school system is the main institution we have for interpreting to students the expectations of society. The human being is the only creature that takes its young out of the world to teach them how to live in the world, yet the world has changed while they were out of it. The reality of the work world can give a person a new set of values. Religions across the world have brought about the value systems. To teach comparative religions one must almost be a "devil's advocate" in order to make the course a success so that one does not favour one's own religious feelings.

Can we change values? Teachers of one ethnic background, teaching in a neighbourhood area of another ethnic background, may not realize that their values are different from those of their students and may feel their own are right, to the detriment of their students. Schools should be staffed with teachers of varied backgrounds to communicate better with students and parents.

Does a teacher have the right to impose the values developed in his background on someone else? Is it the role of the educator to try to impose the "Canadian way" on children from other ethnic groups? It was felt that children should be informed of and made aware of the "Canadian way" so that they can cope with it.

Years ago teachers remained aloof from students; now, teachers are more honest and reveal their values. Students are exposed to many different teachers and thus exposed to many teachers' values. As a result, they have many values to help them judge what choice they should make.

Values to be developed:

(1) individual worth;
(2) logical thinking;

(3) skills in society for further education;
(4) knowledge;
(5) personality development.

Values exist out of the experience we have in reality. Moral values, i.e. beauty, truth, and goodness, should never change, but they do.

What benefit should we take back to the classroom from this Conference?

We discussed various possibilities. A school board member of the group was pleased to see that values do exist in our schools and are reflected by teachers in our classrooms. We should teach children how to face the realities of life. Students are challenging the traditional rites of religion that have no apparent purpose. We must try to deal with and promote rational behaviour to prevent irrational behaviour.

In order to transmit values well, we need information - a better understanding of how human beings function. Even though we are confused, we seem to be struggling to make education more human. This is a big change over the last few years. Many teachers have always been concerned about individuals but have not always had the support of the system. Every teacher in every classroom transmits values, be they good or bad. The people who hire teachers have a great influence on the type of values that are transmitted in our classrooms.

Greater thought might be given to considering personality traits when hiring teachers. We are at a moment of change in requirements in teacher qualifications. Most teachers feel their job is to work with children rather than to train them. Values change rather slowly; most people feel modest about their ability to help someone else and welcome any guide to assist them. A series of different assignments for teachers-in-training is most beneficial.

Objectives of values analysis

(1) to rate a value object;
(2) to help each student to make a rational, defensible value judgment about the value object in question;
(3) to equip students with the capacity and inclination to make a rational, defensible value judgment;
(4) to teach students how to operate as members of a group, attempting to come to a common value judgment about the same value object.

GROUP 3

If there are fundamental, objective, real values beyond the "instinctive", "natural" bio-psychological values, what are they?

Leader : Mr. A. L. Cassidy
Recorder : Mrs. E. O. Jarvis
Consultant : Dr. C. MacNeil

"Value" was defined as:

(1) historically, that which is good;
(2) operationally, the moving force behind human behaviour or factors motivating human behaviour;
(3) intellectually, that which is subconsciously accepted, and understood by all and perceived by the individual.

Distinctions were made between "value object" (silver dollar), "value experience" (pleasure), and "value principle" (the Golden Rule).

Values may be categorized as:

(1) personal - What is personally good for the individual? What contributes to the humanness of a person?
(2) social - What is interpersonally good? What is the basis of the relationship of the individual with other people?
(3) cultural - What is the basis of the survival of the culture?

In the light of this definition, various values were identified in addition to the "instinctive", "natural" bio-psychological values.

The basis for values, the essential values, is in the nature of man himself, evident in the goals man has established. Maslow's hierarchy of needs was useful in discussing a hierarchy of values:

(1) psychological needs;
(2) security;
(3) self-esteem;
(4) self-actualization.

For survival of the species, physical needs must be met. Emotional needs make us value love, respect, self esteem... How these are expressed in behaviour, how they are developed in schools, and the expectations of the individual and of society are variable.

It is the school's responsibility to provide opportunities to discuss value questions and to provide the climate for learning about values. Schools, by their very nature as social institutions, transmit the values of the teacher, the system, the culture.

Classrooms and schools should be environments that enable children to become:

compassionate
flexible
understanding
self-motivating
patient
self-reliant
trusting
respectful of self and towards others
honest
knowledgeable

should this "learning" be at the expense of thorough mastery of subject matter? While some expressed concern that the school could be capable of providing value lessons only at the expense of lessened competence in acquiring factual knowledge and subject mastery, others felt that value "teaching" should be dealt with incidentally. Others noted that children who acquired self-confidence and an interest in living achieved their potential academically. It was pointed out that there could not be polarization of subject competency and development of human qualities; it was not an either-or question, but a need to weave the strands according to the needs of the individual.

For each person there is a unique hierarchy of values depending on the hierarchy of goals of the individual. At one time, "frugality" was a valued quality; is it so today? Where in one's hierarchy does honesty belong, if it conflicts with other values such as regard for another's feelings?

As children develop their own goals and a related set of values, they may need guidance or a framework within which to grow, a keel rather than an anchor. We, as teachers and parents, need to be careful that we do not over-emphasize one aspect, i. e, value of knowledge. Provision should be made for developing the pupil's ability to make value judgments.

What is to be done with the teacher whose value system is "different", whose teaching method may therefore be "different"? Some expressed anxiety that such a person might be "harmful" and transmit "unacceptable" values. An example was given which illustrated a system's intolerance of a non-conformist. Others noted that children survive remarkably well in spite of what is done to them or with them. Although there was considerable concern that we (teachers) are not doing an adequate job with "values" in the schools, it was felt that this problem needs to be dealt with at all levels in the educational system.

Things that get in the way of the teaching of values

(1) Evaluation procedures emphasizing only mastery of skills and content.
(2) Lack of clarity concerning the degree to which teachers should or may impose their own values on others.
(3) Administrative edicts preventing frank communications.
(4) Lack of teacher preparation.
(5) Historical needs of an industrial society.
(6) The dichotomy between philosophy and practice: what we say and what we do.
(7) The value hierarchy in schools when economic values predominate.
    (a) incentives to stay in school are economics-based;
    (b) art is less important than mathematics;
    (c) teaching is just another job.

Positive and effective approaches to teaching value issues

(1) Frank, student-initiated discussion of current issues, e. g. Amchitka situation, pollution, etc.
(2) Professional development on values and self-evaluation.
(3) Everyday concern and respect for the individual child.
(4) Use of articles from texts or newspapers for "what do you think" sessions.
(5) Use of films such as "Clown", "The Red Kite", etc. for basis of interaction.
(6) Teachers as examples rather than preachers.

To bring about changes in attitudes, values

(1) The role of the principal is vital.
(2) A staff can put pressure on teachers who are "sandbagging".
(3) The best purveyor of values is a child three years older, according to an OISE study.

(4) The teacher should provide opportunities for analyzing a variety of experiences.
(5) Teacher education - pre-service and in-service - requires of teachers a commitment and dedication to children, a sensitivity to society, an awareness of one's own ability.

In attempting to distil the main current of the discussion, the group sought to identify the ultimate goal as the value of man. Perhaps it is happiness, however defined. Perhaps it is the betterment of mankind. Everyone agreed with the gentleman who said: "It's the type of life to be lived, so that, in retrospect, I am able to say 'it was a satisfying journey; others are glad I made it'."

B. THINKING ABOUT THE PLACE OF VALUES IN EDUCATION

GROUP 4

Will man's future (as it is said) depend on what he values?
May it depend on the way he ranks his values?

Leader : Mr. J. Irvin
Recorder : Mr. T. Ramautarsingh
Consultant : Mr. S. J. Reid

A general discussion on values was conducted as an opener. Members pointed out there were many conflicting values in today's society and that different age levels have different values. Should we concentrate on the values between adults and young people? Maybe it is a matter of communications and relations. It was pointed out that there was a great difference between adult values and young people's values because adults have entrenched values which were accepted from their parents and because of experiences, i. e. the Depression. Adults have not come to grips with values such as honesty and respect, and youth has recognized these false values, e. g. cheating on income tax declarations, the drug and alcohol question.

Youth is rebelling against false values. They want to think things out for themselves. They want to create their values according to their needs. They admire adults if they are not hypocrites. They feel there cannot be two codes of ethics: one for them and one for the adults.

Two books were suggested for reading: Greening of America and Future Shock.

It was pointed out that values are not static, but change from time to time. Priorities have to be set forth because the values of today are mixed up due to technological advances.

Have the schools, parents, and educators roles to play? Should they teach values? How do the parents fit into this system of values? It was felt that the peer group was more influential in today's society than the parents. It was suggested that adults (parents, teachers), should help the individual to establish his own values rather than dictate them to him. It was suggested that students be given a set of skills and that they then will work out their values. They will make value judgments. We must operate on the basis of respect for individuals. Greater stress should be placed on the affective domain and less on the cognitive domain. (See Taxonomy of Educational Objectives, Bloom et al.)

The development of hard and soft schools (structured and unstructured) was meeting the situation to some extent. The new ideas and concepts mean that teachers have to be educated along these lines.

It was agreed that man's future depends on what he values. It was pointed out that values are relative to where one finds oneself on the totem pole, i. e. material wealth as opposed to happiness. To be happy one must be honest, but happiness cannot be fixed because values are in a continual process of change.

A list of values was suggested: respect for the individual and others; love; tolerance; sense of fulfilment; purpose and desire for living; appreciation of simple things and nature; respect for the environment; sense of responsibility; compassion; confidence; courage; respect for technology and control of it; loyalty; honesty; happiness and pursuit of it; adaptability-flexibility; appreciation of mankind's accomplishment; concern for the future; traditions; material gains; goodness; beauty; truth. It was felt that many of these overlapped. A poll was taken and the following values headed the list: respect for the individual and others; a sense of satisfaction and fulfilment; tolerance; and honesty.

What were the implications for us as educators? It was felt that we must inculcate in the individual a high degree of self-respect and self-esteem in what he does. The individual must have self-fulfilment through adaptability and flexibility. There must be mutual respect among staff and students.

Can values be inculcated through legislation? The key to values was involvement: students, teachers, parents - the whole community. Values were caught and not taught. It was felt that one's values were determined to some extent as to how money was budgeted.

The students' choice of values were: respect for the individual and others; respect for environment; concern for the future; sense of responsibility; material gain and prosperity; happiness and the pursuit of it. It was felt that the youth of today is more aware of values and making value judgments than we were at their age. Our values are more pragmatic and less idealistic. It was stressed that we live in an affluent society so that it was easier to say we can live without some material thing. It was felt that as one grows older one's values are not shuffled around. The students felt that they learnt more from teachers who were sincere, devoted, knowledgeable, practical, and hence had a sense of accomplishment. Values were learnt or caught from the home, school, peer group, films, and the community at large.

RECOMMENDATIONS

(1) That at least one student be placed in each discussion group.

(2) That more information be sent to the schools in the area where the Conference is being held.

(3) That more publicity be given at the school, community college, and university levels.

(4) That staff and students of community colleges and universities be involved.

(5) That students be free to circulate from group to group.

(6) That group leaders hold discussions with students before the Conference.

GROUP 4A

Will man's future (as it is said) depend on what he values?
May it depend on the way he ranks his values?

Leader : Dr. D. W. Brison
Recorder : Miss J. Mott
Consultant : Mr. W. M. Hall

The group session began with a short address by the group consultant, Mr. Willis Hall, Nova Scotia Department of Education. Mr. Hall pointed out how a technological expansion and a population explosion have created change and raised new problems within our society, while at the same time drawing varied cultures closer together to create further problems. It was to this situation that the question of values was then directed.

No real attempt to define the term "values" was made, as it quickly became obvious that, although the abstract quality of values made such a definition difficult, the group members apparently agreed that values did exist and that a common outlook as to their merit was held. Values were later described as "something that guides us to make a decision or judgment" and "things that we hold to be true".

It was felt that the whole question of values was being raised because there was a need for it, and the group devoted most of its discussion to "practical" rather than "aesthetic" values. This was due to emphasis on the problems of a technological society and to a feeling that values determine the end we seek and provide a means to that end, but rarely does man actively seek to implement a value purely for its own sake.

Accompanying this was a belief that it is crisis situations which cause society to examine and to develop values. Men may always hold values without actually speaking of them, but a new situation will cause him to re-examine and re-evaluate his values. The need seems to create (or re-actuate) the value, and then a method for solutions to the problem is derived.

The relativity and individuality of values werequickly established, and at the end of the group meetings members felt that they had tried to keep their own attitudes and preferences from dominating their participation. This aspect of values occupied much of our time. The relativity of values, their variety, and the incompatability of many values raised the problem of developing a hierarchy. On some occasions, when discussing the necessity of having common values, the group appeared to verge on the possibility of having to impose a given hierarchy on society. Today's problems seemed to necessitate subordinating the individual to society and the "global village".

This brought us back to a major point of Mr. Hall, who stressed that the question is one of survival. The priorities, then, were to be based on needs and feasibility, rather than ideals, with our ideals acting as a factor in determining our ultimate choice of what was necessary.

It was felt that this attitude towards priorities was one which separated youth from the middle-aged. Although youth may, and probably does, hold the same values, they are unwilling to accept that all those values may not be possible in a given situation or that some may be incompatible. The idealism of youth and the hypocrisy of their elders, rather than differences in their values, can account for seeming differences in their views. What youth criticizes may not be the values of the past but how they have been implemented. Moreover, the emphasis on questioning and self-determination, and the stress on the relativity of values, may have created only confusion and insecurity amongst students.

As a result of the group's assessment of the nature and use of values, it seems reasonable that one should not inculcate a given set of values. For the same reasons, however, it seems most important to teach and develop a process for assessing values.

How is this to be done? The example of parents, peers, and teachers as individuals are obvious sources. In the classroom, a set course did not seem to be the answer. Rather, a peripheral (although deliberate) approach was recommended. Methods of problem-solving, examples of decision-making, and the content of courses such as history were seen as possibilities. It was felt that values, their ranking and implementation, are inherent in many of the disciplines studied in the schools. The teacher then becomes an organizer and a resource for student absorption but does not impose. The absence of any students in the group discussions presents a definite weakness to the validity of the above.

What can be taught directly, perhaps, is how to assess values and to implement them once a choice has been made. The group leader, Dr. W. Brison of the Ontario Institute for Studies in Education, presented the following as a possible method to teach for problem-solving:

(1) Select a concrete problem.
(2) Collect possible solutions.
(3) Strive for a greater range of solutions.
(4) Collect information on each solution.
(5) Evaluate each separately.
(6) Remain unbiased and open-minded.
(7) Pick a strategy to make a decision.
(8) Establish the criteria to be used to make a decision.

The criteria involved and how they are selected involve values as well.

In summing up the conclusions we reached, there seemed to be no concrete suggestions for curriculum. However, establishing that there are values and that they are necessary was seen as an important contribution in itself. To be aware of this, and to be aware of just how much we are affected by values, gives us an approach to teaching and to ourselves which will most certainly affect education and hence society.

GROUP 5

How would we go about our teaching to help children and youth achieve the axiomatic values of man and their derivatives?

Leader : Mr. J. R. Thompson
Recorder : Mrs. M. L. Amyotte
Consultant : Miss B. E. Snell

The OACD Conference is not meant to reach group conclusions; rather, it is intended to have the individual reach his own conclusions. Therefore, the group centred its discussion around the kinds of questions from which many issues emerged.

I The meaning of "value", although defined as "worth" or "utility", is by no means clear in the social sciences or philosophy. The only agreement that emerged from the group is that a value represents something important in human existence. The development of values is a personal and life-long process; it is not something that is completed by early adulthood. As the world changes and as we change and strive to change the world, we have many decisions to make. Hence, we should be learning how to make these decisions and how to value.

Values come out of the flux of life itself. What is really valued is reflected in the outcome of life as it is finally lived.

II The value or worth of man as an individual was agreed upon as being the most important basic value.

III Criteria of values process

(1) Choosing
(a) freely;
(b) from alternatives;
(c) after thoughtful consideration of the consequences of each alternative.

(2) Prizing
(a) cherishing, being happy with the choice;
(b) willing to affirm the choice publicly.

(3) Acting
(a) doing something with the choice;
(b) acting repeatedly in some pattern in life.

IV The axiomatic values and their derivatives were defined as beauty, truth, goodness, honesty, and industry.

V Are values "caught" or are they "taught"? Whose values are they? How do we teach them? The development of the child to the whole man requires a balance of physical appetites with ethical and spiritual constraints.

VI Who are we and whom shall we select to teach children? Do people or programs generate values?

VII In-service training could provide a change of emphasis in the curriculum to value training and its evaluation.

VIII How can we evaluate pupil progress towards a "mastery" of values?

IX The school plant - does design (a) influence values; (b) provide for differences in cultural values.

X Relating the cognitive to the affective domain.
Objectives.
Methods.
Vocal minority groups vs. majority groups.

XI The problem of a tie-in of moral with spiritual values, realizing, nevertheless, the hazards of indoctrination.

The values transmitted through administrative demands, staff relationships, staff-student relationships, the report card, and mark system were examined. Today's youth are not willing to accept the traditional mode of acquiescence to a life style they cannot regard as valid. Their outright rejection of adult values and standards has created a withdrawal by youth and a turning towards peer groups for direction and guidance in an increasingly complex world.

Although a problem arose in connection with the issue of whether the schools should help children discover and develop their own individual systems of values, there was no dissent from this general proposition. Many agreed that schools also have a responsibility to the community to foster community values, in other words, to lead youth to become adjusted to the values accepted by the society within which the schools operate. It was felt that socially acceptable value systems could be developed through self-discovery by the young, but the degree to which teachers should intervene in this process remained in some doubt.

It was agreed that values cannot be taught; they can only be acquired by example. But whose example? The great power of the example provided by the teacher and the necessity for closer co-operation between school and community in the development of values pointed out that teacher training and teacher selection are the most important areas to be explored, so that teachers may learn to deal with diversities among people.

Since the participants of the group found themselves more sensitive to the importance of value systems as a result of their discussions, there was a general hope that intellectual and moral resources could be mobilized to deal with values and curriculum.

GROUP 5A

How would we go about our teaching to help children and youth achieve the axiomatic values of man and their derivatives?

Leader : Mr. P. Gilberg
Recorder : Miss C. J. Fordyce
Consultants : Dr. R. Garry
Mr. V. S. Ready

This report can best be presented in three major sections:

(1) Our general discussions revolved around three major aspects of "values in education": (a) choosing values, (b) teaching values, and (c) teaching methods generally.

(2) For part of Friday we were joined by David, a Grade 13 student from a Windsor high school, which gave us an opportunity to get a student's point of view on many topics associated with values.

(3) On Saturday morning we were very fortunate to be visited by both Sir Alec Clegg and The Honourable Robert Welch, Minister of Education for Ontario. Sir Alec expanded upon a number of the points he made during his opening speech Thursday evening and also answered many questions about the problems being faced by educationists today and what solutions have been found to work in his own area, the West Riding of Yorkshire.

GENERAL DISCUSSION

The choice of values

Dr. Ralph Garry, one of our consultants, started our discussions moving by asking if values are relative to society or if there are such things as absolute evil and absolute good. He defined evil as a deliberate action to injure or destroy someone else and good as an action undertaken to help others. He raised the question of whether or not a person has the right to inflict harm upon himself and asked if others had a right to protect a person from self-injury. It was asked to what extent we should allow a child to form his own set of values, and to what extent we should offer guidance and direction until a young person is able to form his own values.

It was generally agreed that "no man is an island" and therefore values must relate to other people, but this did not solve the problem of deciding what values should be taught. The individual teacher has his own set of values and is also aware of the changing values of society. Primary religious convictions (whether formal or not) are the major source of one's values and determine to some extent a person's goals. Values are very subjective but are essential to the survival of the individual (and society), and a choice of values should perhaps start with the basic religious question of the reason for man's existence.

A system of values was defined as a theory of the world, the theory changing from time to time as a result of experience. It was therefore suggested that, in attempting to teach values, we need to present young people with a whole range of values from which they can develop their own value systems.

Teaching values

Our discussions of methods of teaching values led to general agreement that it is almost impossible to set up a program for this purpose. Values are not taught formally and related to specific subjects, but are instilled by example and relationships. Our values are manifest in what we do and in our relationships with other people. We are displaying and perhaps "teaching" values when we are not even aware that we are doing so. We need to examine our own values and realize that what we think them to be and what we demonstrate them to be may be two different things.

Different types of values are learned at different ages, those learned at an early age probably based more on the existence of authority than on belief in the values themselves. Initially, a child will also emulate the values of people whom he respects so that he can identify with these people and gain self-respect. Therefore, a teacher must be very aware that he is influencing - in one way or another - the development of values in his students.

Sir Alec Clegg's point that the difference in the receiver, i.e. the child, make a difference in how he will absorb what is being shown or taught to him was mentioned. The values which one child gets from a particular situation may be quite different from those developed by another child with a different background or environment. We must understand the backgrounds of the students we teach in order to understand how our teaching will affect them individually. When parents do not accept their responsibility for developing their children's behaviour patterns or actually cause negative behaviour, the school must become involved in helping these students to develop their own values.

The Plowden Report in England indicated that schools in badly depressed areas require more support financially for additional facilities and programs than schools where the children come from less deprived backgrounds.

In the educational system, specifically through the teacher, we need to provide young people with opportunities to test the values which they think they hold. Errors in judgment would not have such serious consequences at this stage. The situations should not be created, however, in order to impose the teacher's values on the outcome and the teacher must be prepared to accept the values the students derive from the situation.

We may not see immediately the results we are hoping for if we try to instil values. These results may come years later. The young person must find and prove the values himself before they are really his own - even though they may be the same values ultimately as his parents and teachers tried to teach him. The child will not necessarily change or solidify his value system now, but we can instil a basis for development at a later date. We can identify certain values for the young person which he may wish to accept later.

Teaching methods

Discussions of methods for teaching or instilling values led to numerous comments on general teaching methods in use today. The Ontario Department of Education, Curriculum Division, is asking teachers to break down the walls of the classroom and make the whole world of learning a wide open space. Everyone applauds this goal, but are not some teachers still doing a good job with the old system? Canadians and Americans have a propensity for jumping on bandwagons without really knowing what they are all about first.

Teachers need to be taught how to use any particular system which is new to them. How can a teacher really achieve success in teaching with a method she does not really believe in yet or does not fully comprehend?

Each teacher to be truly successful must teach with the methods he can use best at any time, so that some will move more gradually than others to the new methods. A teacher should work

with a method with which he is most comfortable, and if not forced into a new system may go much further with experimentation and development of teaching methods than we would anticipate.

How can we tell what is the best method for teaching values? The same values can be instilled by many methods. A and B are two teachers who have similar values, but A is conservative in her teaching method while B uses the freer, more modern style. Both classrooms are happy. Is one method of teaching necessarily better or worse than the other for instilling values? Our evaluation of the teacher-method combination must be based on the effect of the relationship between the children and the teacher in the adoption of values. There was some feeling that with adopting the newer methods too thoroughly we may be depriving the pupil of much-needed guidance and direction in some circumstances.

THROUGH A STUDENT'S EYES

David believed that high school students picked up more values in the three minutes between classes than in actual classroom situations, although he appreciated honest teachers who were willing to commit themselves to opinions and also to discuss and consider their students' opinions. He said that students are aware of bias in teachers and tend to reject such teachers. He felt that more values were learned in elementary school classrooms because there was a closer contact between pupil and teacher. In the 15- to 21-year-old group many values are group values, and most of these are fad and change frequently, with new values being created by newly influential people. When asked if he thought young people were testing these values by changing so often, he said that he doubted this was the case except in a very few instances and that, rather, most young people were just like sheep following the leader.

David was asked if there were anything the school situation could do consciously to help students work out their own value systems. He felt that a closer relationship with teachers and more group action would help. He felt that the tremendous gap between age groups in every aspect of society would be very difficult to overcome and could be bridged only in very small groups and in one-to-one relationships. He also felt that the experiences of older people are not relative for young people in solving their problems or the problems of today. Dr. Ralph Garry suggested, however, that most forms of human relationships have already been experienced and it is only the context in which we use our values that is changing.

When questioned about curriculum and values, David said that perhaps in art and history classes there was some opportunity to develop opinions on the concepts of goodness, beauty, and truth. He felt that a young person needs to have some sort of faith, but that specific faiths should not be forced on him. Today young people are questioning the values of the old faiths and searching for new ones. David also suggested that the curriculum should include a compulsory course on Canada - not Canadian history or Canadian geography or political history, but a course on what is happening within and to Canada today - to help young people to understand and appreciate their own country. He felt that a similar course on current affairs on a world-wide basis would also be valuable.

David mentioned one or two situations which he had seen in his high school classrooms which appeared to him to be injustices and lack of consideration for particular students, and asked how a student could do something about such injustices. It was agreed that the principal is a very important person in establishing the general morale within a school and in solving such problems. It was also pointed out that, while certain situations could arise in a classroom which might be called deplorable, students learn values from bad situations as well as from good ones.

Following David's highly critical visit with us, a number of people complained that perhaps we spent too much time trying to sort out a lot of unjustified beefs from students and that it should be remembered that teachers, also, are people. It was suggested that individual teachers were being over-sensitive to criticism, that David was generalizing from the particular and had no other experience as a basis for comparison, and that what he was really asking was that we

listen to young people and at least consider what they are trying to say.

SIR ALEC CLEGG'S VISIT

After hearing a summary of the discussions of our first two sessions, Sir Alec commented that he thought ~~one of~~ the most important points raised was that the individual needs to have self-respect. It was generally agreed that an ultimate goal in the teaching of values is establishing and preserving the dignity of the individual.

Sir Alec described for us the teaching methods used by one teacher in his area which had resulted in a complete feeling of communication and co-operation among the children and a very high degree of community spirit. Sir Alec also described to us how the supervisor of the maintenance and janitorial services in the schools in his area had developed in his staff an appreciation of beauty which was then passed on to the students and visitors to the schools. He also suggested that vandalism of school property does not appear to exist where there is a good relationship between the school and the community.

Sir Alec pointed out that, while we need educationists who develop new theories and methods of teaching, we also need teachers to implement these new methods. The best way to develop a teacher's potential is by giving encouragement for any small but successful aspect of a teacher's teaching and by getting him to develop this idea. When it is fully developed he could then be asked to discuss the idea with other teachers. This will build up confidence and enthusiasm in the individual teacher. Ideas presented to other teachers by one who is barely a step ahead of them and who still has some humility are more readily accepted. The "experts" do not always communicate adequately with the classroom teacher.

Sir Alec was asked for his comments on grading systems. He suggested that there are three general methods of approaching universal grading at the level where it is required:

(1) An outside curriculum or syllabus is followed and results are graded by outside examiners.
(2) A school curriculum is developed, but examining is done by outside examiners.
(3) A school curriculum is followed and the teachers within the school establish their own order of placement for students, but an outside examiner also goes over each student's year's work. If the two gradings are close, then the school's grading would be accepted. If they are not, then a third assessor would be called upon.

Sir Alec supported the third system since it allows the school to make use of local material and information and to give courses designed particularly for the local area. Assessors have an opportunity of seeing what is happening in a variety of schools and are in a better position to judge a student's work. Above all, it indicates that the administration trusts its teachers' judgment.

Admiration was expressed for the English education centres where teachers can go for group sessions and discussions for a week or more during the school term. They can learn and develop many new ideas and gain the confidence to try them out in their own classrooms. Our own professional development days do not give a teacher enough time to consolidate new ideas sufficiently to put them into effect themselves. It was suggested that it is difficult to justify the idea of a sabbatical year in today's economy, and that teachers should think in terms of requesting perhaps a sabbatical month which the board of education might be able to afford. If well-planned and well-prepared for in advance, a sabbatical month could give the teacher an opportunity to learn a great deal.

At the end of his visit with us, Sir Alec expressed great concern for the future of Canadian schools. The United States secondary schools and many of the comprehensive schools in England, particularly in London, are already having serious difficulties. He urged us to look at these

dangerous situations and take action before it is too late to avoid the same problems in Canadian schools.

RECOMMENDATION

Group 5A of the Ontario Association for Curriculum Development's 1971 Conference requests that the following recommendation be forwarded to The Honourable Robert Welch, Minister of Education for the Province of Ontario:

> We recommend that a co-operative arrangement be set up between colleges and faculties of education and boards of education whereby student teachers would replace classroom teachers for a period of two weeks, probably during April. The classroom teachers would be released to participate in professional development in-service training sessions on other curriculum development programs. The student teachers would be supplied to the boards of education free of charge so there would be no need to pay for supply teachers for this period. The colleges of education would not have to pay the costs of associate teachers.
>
> Such a co-operative program would benefit teachers, student teachers, local communities, and probably students, and the entire province.

GROUP 6

Is there a set of values, intrinsic to the person of man, that may be specific to education and the study of education?

Leader : Mr. L. S. Power
Recorder : Dr. H. G. Zavitz
Consultant : Mr. H. C. Redfern

Discussion of this group centred around "whether there was a set of values common to everyone which could best be propagated by the educational institution". The group was particularly concerned with:

(1) a common set of values;
(2) the individual vs. total society;
(3) the school community.

The group members were unable to come to an agreement as to an acceptable set of values intrinsic to education. A listing of social values was discarded because it was wrought with Anglo-Saxon Middle Class standards. Similarly, any moral listing would be infested with various religious, national or cultural beliefs. Although a set of values might be found through reading the manuscripts of the great classical writers and philosophers, there was a feeling that values are constantly changing and that these values were and are only accepted by a small segment of society. Children's parents have a far greater influence on the young than has the school, and it is next to impossible for the school to change values - even if it had the right to do so. The values of youth are more realistic to them, just as the values of adults are more acceptable to the adults.

There were several so called "absolute" values indicated that should or possibly could be acceptable. However, even these did not meet with unanimous approval. These values included:

(1) self-respect, self-esteem, self-worth;
(2) knowing oneself;
(3) confidence;
(4) co-operation;
(5) patience;
(6) tolerance;
(7) kindness;
(8) happiness;
(9) reasoning.

The values of the individual were felt to be most important, but they must be considered in relation to the total society. In our country, the freedom of the individual must be considered in light of our own type of democratic society. The individual's freedom is a controlled freedom which must not infringe on the rights of others. Part of the individual's freedom must be relinquished for the good of the total society. We do have the power to participate in the making of the laws by which we lose our freedom for the good of all. There is, therefore, a balance between self-identity and the rights of the total society. Children must understand that freedom carries with it responsibility; that an action initiated by them carries with it obligations and consequences.

The conflict of values is connected to the conflict of youth and adults. Youth wishes to modify or change the ills of society quickly. Because of experience, adults are more gradual in their attempts to correct these ills. There was general feeling within the group that our schools

should try to reinforce the values of the local school community. The curriculum should be such that it will satisfy the need of the local community. The schools should be staffed with teachers who are sympathetic to the values and needs of the community. The community's values must be learned by the staff of the school if they are to be effective in that community. The teaching of those values occurs through association and imitation of the society in which one lives. Thus, in order that the values propagated will be those held by the particular community, the school should be a part of the community association and should work with other organizations in the particular community to fulfil the community's needs. Such a community would have a higher quality of human esteem than before. Our group felt that it will become necessary for a school to provide a program including the values which reflect the community's needs. For this reason, the group was unable to agree on a set of values intrinsic to education which would be acceptable everywhere.

GROUP 6A

Is there a set of values, intrinsic to the person of man, that may be specific to education and the study of education?

Leader : Mr. R. A. Cozens
Recorder : Mrs. S. V. C. Dubois
Consultants : Dr. D. H. Crawford
Mr. W. F. Whetung

Initial discussion produced several key questions which were put on the blackboard as suggestions for guidelines for the group's discussions. These were:

(1) the question of mass education;
(2) the question of the present dilemma of society;
(3) are there basic values with which we (the group) can agree?
(4) how do we help students to develop these values?
(5) what is the position of the teacher in this?
(6) the position of the student?
(7) the position of the parents?

During the Friday morning session, the group touched on all the above points. Although the discussion did not begin with the first point and continue to the last, since the topics are interrelated and lead naturally from one to another and back, the report will attempt to group the ideas expressed through using the seven points as headings, in order to present a more comprehensive and comprehensible account of the discussion.

(1) Mass education. It was agreed that mass education is undesirable, that each student must be treated as an individual and allowed to progress at his/her own rate. Implicit in this was agreement that a given set of values cannot, and should not, be imposed on students.

(2) Dilemma of society. One definition offered for this dilemma in terms of values in the curriculum was: "Where is the balance between the right of the individual to develop his own values and the role of the school as an agent of society?" The dilemma facing society today was expressed in terms of the soul-searching which institutions are now undergoing, e.g. the Church. Previously, such institutions were stable and constant, providing society with something on which to rely. Now they too are changing. Fewer and fewer people accept the Judeo-Christian body of values in toto e.g. morality; these values are often considered "middle class", especially by young people. This instability causes students to question more today.

(3) Basic values. It was suggested that the group concentrate on the human rather than the institutional values, with emphasis on developing in the student the ability to cope with his/her environment together with his/her sense of self-respect and self-worth. The need to establish a set of values was agreed upon, with the proviso that the interpretation of them be left to the individual. (The group dealt with this topic at greater length during the Friday afternoon and Saturday morning sessions. Please see below for that.)

(4) Developing these values. Values should be learned, not imposed. The teacher may present the student with a given body of values e.g. Judeo-Christian; the student may then examine these values and develop his/her own life style.

It was mentioned that a person's values are always changing and that values are a very individual thing; hence, each teacher has his/her own philosophy of life just as each student. A person's set of values today is not what it was a year ago nor what it will be a year hence. A student comes to school with a set of values which he has learned at home. Some debate arose with regard to whether or not a teacher should reinforce these values. There were members of the group who felt that, indeed, the teacher should do so; on the other hand, there were those who questioned this as the student might come from a home where the parents had a warped set of values.

(5) Position of the teacher. The teacher is not alone in developing his/her students' values. He/she must work in conjunction with his/her students' parents. The school must be an integral part of the community.

The teacher must see his/her students as individuals, discussing issues with them, asking their opinion. Teachers must encourage their students to think about values. They should no longer stand at the front of the classroom, spouting forth knowledge; there must be give-and-take, both on the part of the teacher and the student. The teacher should take a position vis-à-vis values but, at the same time, he/she must point out that other views are acceptable and that there are other avenues to explore.

The key would appear to be education for responsibility, a fact which can only be achieved through active participation by the students in the learning process.

The disproportionate nature of the present Ontario school system (individualized education with a generalist at the elementary level in contrast with subject-oriented education with a specialist at the secondary level) points up a great need for communication between teachers at the various levels. At present, the student often feels that he/she is regressing upon entering secondary school. The comment was made that secondary school teachers need to be prepared to use the individual approach with their students.

(6) Position of the student. Students must be educated for responsibility. They should be able to learn at their own rate throughout the school system. They should be able to participate in learning rather than merely absorbing knowledge. They are the focus, for they are the consumers. They should be able to choose subject areas which interest them rather than having a specific curriculum imposed on them.

(7) Position of the parent. The parents must be involved. They are the first ones to instil values in the student, especially moral values. Parents and teachers must work together, complementing one another.

The Friday afternoon session centred on the relationship between teacher and student. As society becomes more and more complex, students are increasingly in need of teachers to help them sort out their ideas and values. The point was made that we must educate for interdependence as well as independence.

The group then focussed on the topic suggested on the group topics sheet: "Is there a set of values, intrinsic to the person of man[kind], that may be specific to [educators, curriculum...]?" (The changes in square brackets evolved during the ensuing discussion.) Some members of the group felt such a set of values existed but that it was different for each person; other group members were unsure. Quite some time was spent in discussing such values as are incorporated in law as compared with values which people hold. There were group members who believed the law should be observed in all cases, whereas there were those who felt it was up to the individual to decide. It was agreed that certain laws are necessary, e.g. "Thou shalt not steal"; "Thou shalt not kill".

Emphasis was placed on the importance of the fact that a student must realize that he/she is an individual working within the framework of a group and, as such, must act responsibly. The student needs time to develop a set of values and make his/her own decisions. Although the student may make wrong decisions, he/she will learn through this. Teachers can explain the consequences of a given decision, but they cannot prevent the student from making decisions.

What of the aspects of manhood toward which the child grows?

The following is a composite list of those aspects suggested by group members:

- responsibility
- adaptability
- self-discipline
- compassion
- respect (for self and others)
- rational thought
- emotional maturity
- self-evaluation
- tolerance
- curiosity
- self-realization
- meaningfulness

All the above were considered to be value-oriented objectives. A question raised by several members of the group, however, was whether these are valid for young people as well as for the "older generation".

The group leader asked each member of the group to place the three values of the above list which he considered most important on a piece of paper, in order of their importance, and hand it in for tabulation. Thus, on Saturday morning, the group zeroed in on the four values which were considered the most important. These were, in descending order, (1) self-respect; (2) compassion; (3) responsibility; (4) rationality (rational thought). Through the interaction between the teacher and the child, the teacher should encourage the child to realize his/her potential. Self-respect should be uppermost in this process of realization.

What is self-respect? One definition: "If I have done my best, I have self-respect." (I must also accept my worst). Self-respect implies that one feels oneself to be a worthwhile individual. Thus, it is essential to show a child what his best is so that he does not feel he is underachieving in comparison with others. Also, doing one's best can be both intellectual and moral.

The school must offer the child a curriculum with which he/she can cope; again, the emphasis should be on individualized education. Together with self-respect, an individual must develop respect for others. What, then, of respect for the law, both written and unwritten? Respect for the law generally is necessary; however, if we consider some laws unjust and we break them, we must explain our reasons for so doing to children, lest they consider us to have a double standard.

Honesty with oneself and towards others was also mentioned. It was agreed that honesty provides a basis for self-respect.

Rationality is linked with honesty, etc. (the moral aspects of life) and therefore should be important in school.

The group discussed these values in two contexts: (a) from the point of view of educators; (b) as aspects of manhood towards which a child grows. Individuals learn through first-hand and second-hand experiences; that is, through activity and observation.

Ontario needs teachers who have those values which the group considered important. Teacher education institutions should interview prospective teachers with this in mind.

The question then came up of how to instil self-respect through the curriculum; e.g. should the concept of competition be eliminated and replaced by concentrating on developing the maximum

potential of each student? Can this potential be developed without some scale against which the student measures himself?

One group member raised the question of the emotional component of attitudes learned in school, since we presently emphasize the cognitive component of attitudes. For example, the model teacher should be viewed with regard for how he/she relates to children on an individual basis and on a small-group basis; how he/she sets a good atmosphere in his/her class. Yet how do those who hire teachers know how the teacher will relate to his/her students?

Several suggestions were made re teacher education. First, concurrent teacher education programs should be set up so that the student teachers may be observed for a longer period of time than at present. Second, there should be in-service training during the probationary contract period.

It was mentioned that each school has a climate which is set by the principal. Since the aim of value-teaching is experiential and qualitative rather than quantitative, teachers need support in order to establish the background for planning learning experiences related to values.

Students do want facts, but they want to learn how to use the facts, not merely to memorize them. Also, they need to feel comfortable in a classroom so that they are able to learn. The traditional classroom, with rows of desks, is unacceptable to them. They would like to see mutual respect between teacher and student and would like to do away with authoritarianism in the classroom. Being told they are "wrong" point blank turns them off and makes them angry. They want to know why their answer is not correct.

The group had no recommendations per se. The chief result of its discussions would seem to be the interaction which took place between the members of the group and the thought provoked during the Conference. It is to be hoped that the re-thinking and re-evaluation engendered by the Conference theme will continue to stimulate discussion for a long time to come.

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C. THE AXIOMATIC VALUES

GROUP 8

Truth

Leader : Mrs. M. Keeler
Recorder : Mr. D. A. Penny
Consultant : Prof. A. J. Zimmerman

The discussion began by reflecting on the initial points provided by the Conference organizers with respect to this topic and by discussing the implications of Sir Alec Clegg's keynote address. It was pointed out that there are two types of truth - one type, whose authority is not debatable, and another type, which we might call tentative truth, whose validity is established by ongoing research. The main thesis around which the group discussions focussed was whether or not students in schools should be taught how to search for truth, and whether or not appropriate kinds of research methodology should be taught, especially in the elementary grades.

The question of development of responsibility in students arose. It was generally felt that the school's programs should give children opportunities to exercise responsibility, and that teaching should provide for many ongoing, discovery type of activities from which children would learn the necessity for basic skills and knowledge. It was felt that this related to the topic of truth inasmuch as a research-oriented, discovery type of program would enable students to establish for themselves the validity or truth of the skills they were being asked to acquire. It was stated that the anxiety of teachers and the conventional expectations of parents and the community prevented schools from developing situations in which students were given more opportunity to demonstrate and exercise their own responsibility in the search for truth.

It was felt that it had to be realized that the truth appeared different to different people and that in many situations there is no absolute truth. Education must permit students to arrive at their own truths and structure their own reality, but again our conventional expectations and our desire to superimpose on students our own views of reality tend to inhibit this development.

The discussion then focussed more directly on the differences between absolute and relative truth. It was stated that we believe some relative truths so passionately as to make them almost absolute. The nature of scientific truth was discussed. "Truer" was that which yields better predictions than other statements that could be made about the situation. The scientific method is devoted to establishing truth in this sense. The humanistic and social disciplines have operated on a different basis of truth, although modern work in these fields is tending towards the scientific view. It was felt to be important to point out to students that there are many different systems or fields of human thought and activity, and the rules of evidence are different in each. It would be very important for schools to teach the concept of different rules of evidence in different fields and to help students distinguish which rules of evidence should be applied in a particular case. To the question of when children were able to grasp such a concept, it was generally concluded that they were able to do this even before their entry into a formal school system.

Regardless of what opinions are held regarding the nature of truth and rules of evidence, it was agreed that schools should try to do more to allow the real world to make an impact on schools. Some of the ways of doing this included getting out of the classroom more frequently and letting punishment stem from natural cause and effect rather than artificial ones.

It was agreed that research methods should be brought into teaching. Teachers should refuse to give answers constantly and should instead let children do more searching. Teachers should try to reduce the amount of simple copying and plagiarism in project work in favour of conclusions based on the student's own investigation. Teachers could also devise problems for the class which illustrate research methodology. For example, is there a relationship between

the physical tiredness of a baseball pitcher and the number of hits and walks he gives up? Why do the classroom windows fog up on cold days? The problem selected should be the students' rather than the teacher's, and the time spent on these projects should not be thought of as robbing time from the development of basic skills.

RECOMMENDATION

At the conclusion of the discussion, the group passed the following recommendation:

> That programs of teacher education include explicit instruction in the application of scientific method to the solution of problems in many fields as one important method of arriving at relative truth, with a view towards equipping teachers to demonstrate this method to their students.

GROUP 9

Goodness

Leader : Mr. W. Beevor
Recorder : Mr. D. G. A. Daley
Consultant : Miss I. Ward

The group consisted of a true cross-section of society; for example, several classroom teachers, a teachers' college student, a nun, a secondary school student, elementary school principals, a superintendent, a consultant, and a now-naturalized Trinidadian. The deliberations were serious though liberally salted with good humour and coffee breaks.

The first session addressed itself to the task of defining "goodness", a simple task at first view. It was agreed that goodness could be defined from two angles: the idealistic and the realistic.

The idealists brought forth the following thoughts:

(1) that which is virtuous;
(2) objects have innate goodness;
(3) truth and beauty are closely related to goodness;
(4) goodness is honesty;
(5) sharing;
(6) good manners.

The realists suggested these labels:

(1) that which is advantageous to the group, individual or society;
(2) that which is acceptable;
(3) the function of an individual in society which contributes to its improvement;
(4) functioning so that we have a positive effect on others;
(5) something enjoyable.

Several words were repeated by most group members. These seem to "zero in" on this particular assembly's definition. The words were: positive, virtue, honest, benefit. Society and group were alluded to on several occasions. Near the conclusion of the first group, one individual wondered out loud whether or not we should waste time deciding.

Following the first session, the target of the group enlarged. Members turned their minds to answer the following questions:

(1) Should we teach values?
(2) Can we teach values?
(3) How?

The group quickly agreed that values must be taught and that they can be taught. The "how" took much more time, and problems manifested themselves as discussion warmed.

The general consensus was that values must be taught incidentally with the teacher seizing opportunities presented during mathematics, science, etc., classes. There were, however, several stumbling blocks suggested by the group. It was agreed that effective communication had to be sought with diligence. The gap between teacher and student must be bridged, and this cannot be accomplished just during the teaching of values. A feeling of trust and mutual respect must be fostered between students and teacher over a longer period of time. The need for strong ties between home and school were the real foundation for the ensuing problem. Many of those

present voiced fears of adverse parent reaction to value teaching. The school that attempts to teach values must embark on a real public relations campaign to show all concerned that there is nothing to fear in a value-teaching program.

The bombardment of values inflicted on our children by the mass media and, indeed, everyone they meet, was cited at first as a problem to the teaching of values. After further discussion, many felt it was an advantage. A child who is exposed to many values is more easily guided by a skilful teacher to choose those values that will make his life meaningful. It was generally agreed that most adults have a set of guideposts or a framework within which they operate their lives. It is natural that each individual will test and retest its boundaries all his life, but a framework is necessary and somehow children must be helped to construct one.

Group suggestions to aid in value-teaching:

(1) teach values incidentally when opportunities allow;
(2) teachers should become aware of modern media and the kind of input received by children;
(3) teach by example;
(4) teach children the games people play;
(5) choose staff members who will contribute to the diversity of opinions in your school;
(6) teacher training should include value-teaching methodology;
(7) listen to students. They can be a valuable resource;
(8) visit homes.

At this point one astute individual in the group asked: "why the seeming sudden furor about values today?" This sparked many replies from the group as follows:

(1) life today is more complicated;
(2) the home is breaking down;
(3) more talk of teaching the "whole child";
(4) changing aims in life because of scarcity of jobs and more leisure time;
(5) knowledge explosion bombarding children with different values;
(6) increased mental illness;
(7) effects of the computer age and dehumanization;
(8) population explosion and world food problems;
(9) the need for sacrifice.

The group really studied deeply the idea of value-teaching with particular reference to "goodness". Everyone approached the deliberations with zest and everyone learned much.

In the opinion of the recorder, we agreed that values must be taught; values must be taught by teachers; values must be taught in the schools of Ontario.

D. THE INSTITUTIONAL VALUES

GROUP 10

Religion

Leader : Rev. H. J. McDougall
Recorder : Miss J. McLean
Consultant : Mr. I. McHaffie

Group 10 had representatives from the traditional educational levels - student, teacher, and administrator - plus members of the clergy, a Department of Education Assistant Superintendent, and a public librarian. After an initial period of feeling our way, we settled into a relatively honest and searching dialogue. Several quotations and definitions as to the various meanings of "religion" were considered. We agreed on the merits of instituting a course in world religions but were somewhat pessimistic about its proper implementation. Present practices in public, private, and separate schools (at the elementary and secondary levels) were reviewed with personal experiences used as illustrations.

We accepted the five religions suggested for inclusion in the optional course proposed by the Ontario Department of Education for Senior Secondary Schools as the major religions. They are Hinduism, Buddhism, Judaism, Christianity, and Islam. Their tenets reinforce the values respected and desired by society - honesty, responsibility, etc. These same virtues are promoted by other courses already available - literature, history, sciences, etc., but religion has more than a moral code to offer and is worthy of study for its own sake. The group also warned that the study of religion must be life-centred and not bogged down in an authoritarian doctrine-bound approach.

In discussing whether or not religion should be taught at home and not in school, we considered the homes without religion, the sincerely atheistic or agnostic homes, and the fact that there is a current trend towards increased parental involvement with schools, their functions and procedures. Therefore, if, as with other areas of study, there is the opportunity to "opt in" and have one's child take a course in religion, there should also be the opportunity to have a voice in how it is taught - as history primarily, with or without relationship to Judeo-Christian foundations or as a "living together" course without specific religious references. This should ensure that the rights of all groups (including those that do not want their children given any religious teaching) are preserved.

We recognized two major risks in bringing world religions into the secondary school milieu - a student might decide that he/she prefers another religion to the one in which he/she was raised. We felt that this strong commitment would be an indication of a successful course in that one of the obvious aims is to get the students thinking about fundamental values and how they plan to react to them. However, a drastic change in attitude, while presumably beneficial to the student, could be traumatic for the parents. The greater risk, we felt, would involve a case where a student who was emotionally tied to his/her religion might lose his/her intellectual commitment and find nothing in its place. Guidelines must still be available. As in so many areas in education, the onus is on the teacher and the method by which the course is taught. In this same area, the students learn to challenge opinions and not be swayed by rhetoric. Obviously, direct or indirect denominational promotion is completely unacceptable. Teachers must aim to guide students to decide for themselves, not indoctrinate them. We concluded that religion is a necessary part of the curriculum. It attempts to answer the "why" of life while the rest of our formal studies consider the "how". We accepted that religion is man's search for truth under pressures of life. In reviewing the progress of this search through the ages, we try to formulate our present-day responses to that same search.

We divided into two groups to study the present situation in public, private, and separate schools. The public schools have played down the religious aspect. Thus, it is they who have to consider

the greatest change and, hopefully, the greatest benefit as well. The private, and especially the separate, schools have been deeply involved in religious training from the beginning. The general movement in the last ten years in separate schools has been towards a more comparative and practical approach. The Come to the Father series is in use throughout Canada and is a child-and-life-centred program.

In summary, we tried to clarify where we stand and to attempt to understand where others stand with respect to religion and what it is. The chief hurdle in introducing a religion course in the public sector is the pluralistic make-up of our society. This makes it difficult, if not impossible, to ascertain the "correctness" of the material covered. What is mandatory is that the teaching be "correct" so that the student is encouraged to make his/her own choices freely. Hopefully, they will lead him/her to the "right moral responses". Religion, like other courses in the curriculum, ought to teach students to think, not necessarily to provide set answers. We must have a certain amount of faith in the inquiry process.

RECOMMENDATION

We recommend that religion be treated as a truly academic discipline. Therefore, the Department of Education should take some responsibility for preparing teachers. This should be done at the in-service level and through evaluating presently available preparatory courses. The Department should maintain an open policy towards student interest in and public acceptance of religious programs of study. The Bible and other religious works should be acceptable sources for courses in literature and history as well as for a course in religion. Teachers should be allowed to encourage religious discussion without being accountable for specific student responses.

We hope that this will lead to recognition of the values religion has to offer society. We see religion as a complement to life and, indeed, as one of its true phenomena.

GROUP 11

Thought (and its synonyms: logic, reason, cognition)

Leader : Dr. W. R. Wees
Recorder : Mr. W. J. Lively
Consultant : Dr. R. W. Torrens

The way that a discussion goes at OACD, in any group, is the curriculum for that group, the course the group charts in its thinking. Our group attempted to create order out of the abstract topic, "thought". Some felt that thought is any activity of the mind, that self-stimulation is a form of thought, but that something must happen before thought occurs. It was suggested that even if all stimuli are removed the thought process does not stop. People still think! It was generally agreed that speech is the universal product of thought.

What is the value of thought?

(1) It is the vehicle to establish, understand, and achieve our own values - both positive and negative.
(2) Thinking for ourselves gives us pride and satisfaction in doing something on our own.
(3) A higher quality of thinking constitutes a higher value, but here we need someone else to make a value judgment.
(4) The power of thought nurtures self-respect, an ability to make judgments and to evaluate our own growth.
(5) There is real value in the marriage of minds through communication such as speech which is a necessary vehicle for thought.

We are concerned with the aim of nurturing thought in the child, and inherent in this is the necessity to accept the product of his thought. This aim could better be achieved through a curriculum oriented to problem-solving which would stimulate a higher level of thought. Our present system can't do this since there is no continuum of growth from Kindergarten to Grade 13 as there is one approach at the elementary level and another at the secondary level, where there are special teachers and time-tables making it subject-oriented. Evidence shows that even the universities don't necessarily prepare the student for a job. It was felt that our present education system is geared to produce people who will go out into the world to work and not to produce people who think logically and individually. This is not the case at the colleges of applied arts and technology where the aim is to create problems that will entice the student to think for himself in an atmosphere where he can apply his own intellect and communicate his thinking.

The curriculum, the school, and the teacher play vital roles in developing an ability for independent thinking in the student. Involving students in devising the curriculum will usually result in a much more rigorous program than any group of educators would create. The danger of picking only the high-interest aspects of the subject would have to be avoided. Examples were cited showing that this permissive approach is working in some elementary schools through subject contracts. These have resulted in a much greater interchange of ideas and social discourse between the teachers and the pupils, and this can carry on into the secondary schools. Students in our group felt this kind of approach would be a welcome change but that the three R's should not be forgotten. They complained that for most of their school lives they are spoon-fed; then, at the senior secondary and university level, they are put on their own. In order to instil a sense of responsibility and independence, the system must start early to help the child create his own knowledge. This brought forth the suggestion that children should start school earlier and that perhaps the teacher should become more humanly involved in the community in which he teaches, even to the point of living there under a bonus system in certain situations. These suggestions, of course, would put a further strain on the tax dollar, and little hope was

held for their implementation. An alternative would be to have community involvement as part of teacher training. Another would be to use volunteers of high competence to assist the teachers, thus bringing parents from the community into the schools. It was felt that the parent's attitude toward his child is an important factor in instilling our sense of values in the present generation. Counselling service in the schools is still another way in which we can help the student meet his aspiration to be educated broadly enough to meet the needs of change.

We closed on the thought that education is life, not necessarily preparation for life, and it is the responsibility of every teacher to make each day meaningful and enjoyable for the child.

GROUP 12

Aesthetics

Leader : Mr. A. W. Robb
Recorder : Sr. M. Pelletier
Consultants : Mr. R. A. Fraser
Mr. J. R. McNeill

James Joyce defined "art" as "the human disposition of sensible or intelligible matter for an aesthetic end".[1] Aquinas said "...that is beautiful the apprehension of which pleases". His aesthetic philosophy covered aesthetic apprehension of all kinds, whether through sight or hearing, or through any other avenue of apprehension. Plato saw beauty as "the splendour of truth". That beauty and truth are akin may be seen from the fact that truth is beheld by the intellect which is appeased by the most satisfying relations of the intelligible while beauty is beheld by the imagination which is appeased by the most satisfying relations of the sensible.

Without embarking upon an extensive, aesthetic philosophical dissertation, our group explored the topic from individual viewpoints, which brought to the fore practical experiences and possibilities for the implementation of an aesthetic outlook in the school. Geared to the practical aspects, our group dwelt at some length on the importance of Theatre Arts in the school curriculum, a course presently viewed as somewhat limited but with limitless possibilities. Questions raised in this area were: Is Theatre Arts considered as appreciation or merely performance? Is there a happy combination of both elements? It was agreed that a real need exists for a renewed interest in the arts, as conceived from an aesthetic and kinetic viewpoint, and although it was not put in the form of a recommendation, the suggestion was made that school boards attempt to consider this aspect of curriculum as a necessity rather than a frill. Perhaps they might be influential in implementing such courses at the secondary level. Interestingly enough one student member of the group emphasized the necessity of practical courses, since job-finding after university was going to be his main preoccupation. This was countered with the question: "How will leisure time be used profitably in the future if there has not been some prior early exposure to the aesthetics, especially Theatre Arts?".

The necessity of constantly reviewing what we do was brought out in Sir Alec's address, and although courses are needed in school, a new outlook is also imperative. It was conceded that, although much research has indeed been done, a great deal more needs to be accomplished in encouraging the arts - not so much as a training, but as an appreciation. Paradoxes and whole areas of study were opened up as the group considered the meaning of "appreciation" from various angles. Is it simply a "judgment", an "awareness", "a critical approach", or something much deeper, something of greater intrinsic value? The marvellous manner in which the group kept an open mind throughout the course of the session left a broad scope for explorations, rather than vain attempts to arrive at conclusions, recommendations, and consensus statements. The stress on individuality was evident throughout, both by members of the group themselves and by their outlook in their contact with students in the schools. It was felt that our topic was a difficult one to define in any one sense, encompassing as it does other values, and being such an individual thing, either ascribed or built in. The following hypothesis by James Joyce relays our sentiments. "Though the same object may not seem beautiful to all people, all people who admire a beautiful object find in it certain relations which satisfy and coincide with the stages themselves of all aesthetic apprehension. These relations of the sensible, visible to you through one form and to me through another, must be therefore the necessary qualities of beauty."[2]

Being practical-minded and concerned, there was an emphasis on the development of the youngster, a stress on courses designed to meet his needs. The creative aspect, in conjunction with Sir Alec's theory, was stressed, although admittedly a basis is needed. The suggestion put forth at this point was that Theatre Arts be replaced by Dramatic Arts, since talented people

associated with the former were in the minority, and the majority had to be catered to and given a sense of worthwhileness. "Personal worth" was a key expression here. From the discussion as to whether Theatre Arts belongs in the realm of appreciation or performance, the interesting distinction was made that one of the best ways to appreciate something is to perform. Is it then so impossible to teach appreciation? Does it stifle interest or whet interest? Does one aesthetic experience lead to another? Is everyone by his very nature aesthetic? These and many other queries and questions were posed for animated group discussion. If there was a consensus of opinions at any one point in our dialogues, it was probably the statement that exposure of the pupil to the amenities of life, allowing him to form his own judgments, rather than attempting to instil a particular quality or value, was of prime importance. It was felt that too much emphasis today had been placed on method. The imposition of our viewpoint, to the exclusion of other valid thoughts on topics, could be a dangerous thing.

The students in our group contributed greatly to the discussions. It was felt that in Grade 13 there should be an awareness among teachers of what is going on in other subject areas. Although there is a great deal of interlocking of knowledge, there could be an even greater extension of this. On the other hand, it was felt by one informed source that the present Grade 13 is an anachronistic structure through which very few people should have to go. In cases where it is mandatory, the suggestion that joint-planning among teachers and sufficient notice of assignments, etc. would partially solve the problems of the already over-taxed students. Granted, problems such as the present time-table systems could not readily be solved. It was agreed that, whatever the system, the individual has to be responsible for what he is doing but there should be a kind of welding process.

Although we digressed rather often from our main topic of discussion, still it was felt that these digressions were of great value to the group, both individually and collectively; and as "aesthetics" is such a general topic, other aspects could indirectly be applied to the subject under discussion. At various points it was difficult to be open-minded and not generalize from one or two examples. In order to attempt to tie-up various thoughts on the general topic and the more specific ones connected with it, the theory was presented that aesthetics may be considered as being something that is more caught than taught. The teacher and schools would therefore play a dominant role indeed. Ideally the goals arrived at mutually took top priority. The role of the teacher and the revamped teachers' college training were discussed at some length. In the areas of innovation and flexibility, the questions confronting us are: "Should we indicate what society wants us to do?" or "Is our top priority to show society that it needs to be changed?".

From the discussion on the goals of education and the question of persons responsible for deciding what the goals should be, aesthetics was pursued from the aspect of whether or not education can influence aesthetic values. Left with the question, "What are some of the priorities regarding aesthetics?", someone suggested the need for introducing pupils to other peoples and cultures, feeling that we did not branch out far enough or soon enough to make the world an international world. Again the key word, "exposure", came into play, being synonymous with experience and aesthetics as far as the conglomerate picture of the world view of history is concerned.

In discussion of beauty as opposed to ugliness, James Joyce was quoted once again: "The feelings excited by improper art are kinetic, desire or loathing. Desire urges us to possess, to go to something; loathing urges us to abandon, to go from something. The arts which excite them, pornographical or didactic, are therefore, improper arts. The aesthetic emotion (I use the general term) is therefore static. The mind is arrested and raised above desire and loathing."[3]

In further discussion of ways in which curriculum might define the school climate, the attitude of the teacher was considered to be of prime importance. "If art is an experience founded in experience, can we help the child to those perceptions of experience from which refinements of imagery and feeling may emerge?". From Kindergarten to Grade 13 the pupil may be helped to perceive. In perceptual work - a specialized area in schools - tapes and reading are used, and

the strengths of the children are thus magnified. One member drew a distinction between "conceptual learning" (in schools) and "perceptual learning" (what a child perceives even before arriving at school). Our specific role is seen as one in which the teacher develops or attempts to develop concepts. Problems arise when the child gets one thing at school and another at home. He is torn between a double standard of values, and the problem is one to be handled delicately at school. It was suggested that the former three R's of "Restraint, Regurgitation, and Rote" be replaced by "Release, Research, and Relevance".

The principal was seen as one who sets the tone for the school. Sir Alec used the words "recognition, support, and comfort" in describing the principal's duties towards teachers and, ultimately, the teacher's duties towards the children. An interesting remark by a member brought out the idea that, in art, a child may see himself as indulging in the first form of education, i.e. drawing. Art is so personal and individual that it is difficult, if not impossible, to interpret art form in language. In the words of a great writer, "Art explains itself".

It was felt that, through the personal effort of the principal, certain goals might be achieved. Although it was not thought necessary for reasons to be given for everything that was done in the classroom and school, yet there are occasions when some reasons must be given.

RECOMMENDATION

A suggestion in the form of a recommendation was made: principals should be given opportunities to be exposed to an aesthetic approach to education, and a "course" be made available to principals' courses. It was also suggested that regular teachers at some time or other be able to take principals' courses or sit in on some sessions. There was no doubt in the members' minds that the role of principal was a particularly difficult one. An appropriate phrase which crept into the discussion at one point was "Quality of Life", described as an essential feature in the life of principal, teacher, and school. The philosophy of one educator was that dabbling in art, even for the unskilled, was "good for the soul". Questions were raised as to how, precisely, teachers might be helped in the developmental process of aesthetics. An important point raised re school records, etc. described aesthetics as a "qualitative language", as compared with computers, for example, which were non-adjectival. The point stressed was the need for individuals knowing what goes on records. Teachers for example, presently being evaluated, are made aware of comments on evaluation sheets.

In keeping with OACD policy, our group was primarily concerned with open discussion. Fortunate indeed for us that the original group of six became a diversified group of eighteen interested and interesting individuals!

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1. James Joyce, A Portrait of the Artist as a Young Man, (New York: The Viking Press, 1960), p. 107.
2. ibid, p. 208
3. ibid, p. 205

GROUP 13

Ethics (the moral values)

Leader : Mr. B. M. Webb
Recorder : Miss G. Fralick
Consultant : Rev. Mgr. B. W. Harrigan

In order to deal with this topic in the most effective way, our group decided to focus the discussion around four major questions:

(1) Why should ethics be developed in the curriculum?
(2) What ethical values should be developed in the curriculum?
(3) Can ethical values be developed in the curriculum?
(4) How can ethical values be developed in the curriculum?

Why should ethics be developed in the curriculum?

If we take the definition of ethics as "the systematic study of human actions from the point of view of rightness or wrongness as a means for the achievement of ultimate happiness", and if we can agree that happiness is a worthwhile goal, then it follows that we need a set of moral values that will enable a group of people to work together in harmony to achieve the greatest good for the greatest number of people. Through the ages, each ethical value has been developed because of a basic need that is common to a group of people, and although these values vary slightly according to the environment, needs and pressures of a local area or peer group, there is a high degree of universality in the total value system. On an individual basis, ethics are a necessary element in the realization of self-fulfilment and self-actualization. In order to achieve one's goal in life, one must live by a set of values which is acceptable to oneself and to others.

What ethical values should be developed in the curriculum?

Every society has its version of the Ten Commandments and the Golden Rule which forms a basis for all ethical precepts. The following list was composed to outline some of the ideals of social and personal conduct toward which everyone should aspire:

honesty
trustworthiness
fair play
tolerance
compassion
understanding
patience
humility
selflessness
self-reliance
a sense of responsibility
the courage to have the strength of one's own convictions

It must be stressed that these are ideals for model behaviour and, after taking into account the inevitability of the double standard and the fallibility of human nature, one must accept the fact that these ideals are not always attained. The educator faces a definite challenge and must be prepared to be completely honest with his students and answer their questions as fairly as possible. He must take care to teach values that are both applicable to the child's stage of development and acceptable to the society in which he lives, always bearing in mind that the ultimate aim is to develop self-respect and respect for others. The group also felt that everyone must be taught to understand, respect, and care for his natural surroundings and that the fostering of an awareness and an appreciation of his heritage was also an important factor in moral education.

Can ethical values be developed in the curriculum?

If ethical values have to be learned, it is axiomatic that they can be taught. Each individual is a product of his environment. Each child learns moral values through precept, example, and everyday experiences. As he comes in contact with adults and members of his own peer group, a child gains approval and acceptance by making the right moral decisions.

The problem occurs when one meets a child who has been so buffeted about by life that all his moral decisions are clouded by an overpowering thirst for revenge. He is constantly on the defensive and his concept of "Do unto others" is one of getting even. Here lies a real challenge to the educator, and although it can be argued that the school really has little chance of influencing a child whose home climate is diametrically opposed to that of the school, it is necessary to try to supplement and make up the deficiencies of values learned elsewhere for the good of society and the individual.

The adolescent finds himself in an especially tricky situation. Here is a person who feels he should be making value decisions completely on his own, yet adults feel that he is still young enough to be guided and reprimanded. If the adult motto is "Do as I say, not as I do", is it any wonder he rebels against the confusion that results? In his search for truth and his place in life, he defends causes and joins protest marches or tests values by hitch-hiking across the country. Eventually he is absorbed into The Bureaucracy. He finds his place in The Establishment. In the meantime, educators should be doing something to smooth the way and help to make the transition period less painful.

How can ethical values be developed in the curriculum?

The group agreed that the school is constantly endeavouring to impart values to children, mainly in an incidental manner when the occasion demands it, and of course the teacher himself contributes a great deal by setting a good example. In the actual teaching of moral values, a sample situation must be carefully chosen and subtly taught by the discovery method, if possible, allowing the students a chance to make their own moral judgments.

Free discussion is an invaluable technique and care must be taken to present both sides of the argument. Students must be made aware of all the advantages and disadvantages in a situation, then be allowed to judge for themselves. Respect for a student's reasoning power must always be maintained. No one likes to be told what to do, but after an explanation, the correct alternative becomes much more acceptable.

Many subjects in the curriculum offer themselves as vehicles for the development of moral values. Literature is an obvious choice. Fables, fairy tales and, indeed, practically all the fiction a young child reads have moralistic overtones. In the older levels, character studies and the discussion of alternate opinions brought out by the author provide an excellent means of establishing ethical precepts. The social sciences form another area which lends itself to the teaching of moral concepts. Here teachers have the opportunity of instilling a respect for other people and their way of life. Historical personages and events such as explorations, wars, and rebellions offer innumerable avenues for discussion. The secondary school course called Man and His World is a good start in the right direction as far as value teaching is concerned and the group recommended that a modified course along the same lines be started at the elementary school level. Guidance could also be profitably extended to the elementary school curriculum. The fact that some school districts already have guidance counsellors who work with young children is very encouraging because it is at this age that the most effective change can be wrought. Television, films, and the lyrics of songs also provide a means for imparting moral ideas.

Although it can be argued that too much television is an inhibiting influence, the fact remains that children are called upon to make moral judgments. Carefully chosen films can also

provide a very effective stimulant for discussion and learning. The teaching of religion as a method of imparting moral values speaks for itself. However, in public schools it is very difficult for the teacher to be non-biased enough to attempt this without treading on someone's toes. As a result, it is more prudent to try to teach the universal religious ideals using other means and examples.

In conclusion, it is fitting to reflect that the ultimate aim of all education is to prepare a child to cope with the future, and in these times of increasingly rapid change it becomes progressively more important that people attain a well-balanced outlook on life through the development of sound ethical values.

GROUP 14

The Political Values

Leader : Mrs. T. Tedford
Recorder : Mrs. P. W. Tennant
Consultant : Dr. E. H. Humphreys

SESSION I

Contrary to other years, the groups were given little in the way of a jumping-off point by the theme speaker. This year all felt that the theme was nebulous and general and, as a result, the theme speaker treated the subject in terms of specifics:

(a) How we actually teach our children.
(b) How methods have changed during the last few years.

During the first session of the group, it was concluded that values have always been taught, and it has never been questioned as to whether we have any business teaching them or not. The methods used in such teaching have neither been questioned nor evaluated. The group equated "political values" with "democracy", and this assumption was never questioned. In fact, the group spent considerable time discussion the following problems:

(a) How should democracy be taught?
(b) Do I want to teach democratically?
(c) Do I want to operate democratically?
(d) How do I teach democratic structures?

The next trend noticed was the concerns of the teachers which may best be expressed by listing the conclusions that the discussion produced:

(1) Any child has his values established in the home before he is five years of age.
(2) His learning in the school system is affected by the established patterns within the system of which his school is a part.
(3) Political material should be presented on a non-party basis.
(4) "Non-party" pinpoints a problem that all have faced. One's personal values do come through in spite of the fact that one is careful to present an unbiased view of the subject.
(5) Would it be more desirable to try to teach a sense of personal responsibility rather than the straight teaching of political values?

In addition to the above trend of discussion as sparked by the teachers, the students in the group were concerned about the following matters:

(1) Society has broken so much new ground in recent years that it is now possible to discuss subjects that were formerly taboo, but this again involves frustrations for students.
(2) It is still difficult for students to discuss complex current topics and still understand that there are in fact steps that can be taken to bring about change.
(3) Students felt that often they understood and shared a teacher's sense of futility. All too often discussion of current and political problems is just a table exercise for class, and all concerns are laid aside when the class ends.

The following values were noted as worthy of discussion:

(1) Respect for and understanding of values which are different from both your own and those of the society within which you move.
(2) Respect the rights of individuals to hold different ideologies.
(3) Respect the values of cultural, class, and ethnic differences.

SESSION II

As was to be expected, there was discussion on the establishment of political party groups in secondary schools. Where this has been tried, it was noted that those participating were not always willing to grant the right to abstain to others in the school. The participants were often disillusioned by the candidates seeking their votes. Most audiences resent candidates indulging in personalities, yet we find that our news media tend to stress personalities on a pre-packaged basis and people, therefore, are not issue-conscious. This type of approach is favoured by the candidates if it means their election as the name of the game is to win.

Teachers again brought their frustrations to the fore: It is possible to teach along the well-known, accepted lines and discuss the two main political parties in Canada, but when an attempt is made to round off the discussion by a broad look at all phases of political activity, then the teacher often finds that it is quietly suggested that he would be wiser if he refrained from stirring up adverse opinion. The teacher has little choice - economic success is more valuable to his family than his ideals.

Small group discussions were held on the following topic:

> "Should youth have the opportunity to compare political systems for their value components. If so, should the school adopt a doctrinaire or neutral stance?"

The first group reported:

> Students cannot be taught a general, well-rounded political course because of the effect on parents. One can teach about Liberals, Conservatives, etc., but not about Karl Marx and Christ - this invites repercussions. It might be a better idea to start with a Utopian concept as developed by the students themselves and then to study all systems and ideologies in relation to this concept.

The second group:

> All students should be led to determine for themselves where the power lies and how decisions can be effected.

This second session ended with some close looks being taken at the curriculum and the means of changing it to fit changing times. After agreeing that new material was needed because the Department material was uninteresting, it was noted that there is never any chance of a quickly-produced course in anything. Elementary and secondary courses are not, but should be, integrated. Teachers' committees are seldom asked for material, and when changes are attempted there is no successful method of program evaluation.

This led to an agreement that courses really should not be produced by professionals alone but should be the results of a blending of material from both professionals and amateurs. As teachers are knowledge-oriented, they are for the most part not qualified to prepare a political course that leads to an understanding of where and how decisions are really made and have no idea of who really holds the power in any given situation.

SESSION III

This session began with some challenges from our literate and lively students who led all into a discussion and agreement that our culture is built around middle-class values - schools, institutions, media, political values, and life styles - all geared to the same group.

The discussion closed on a general note. Recognizing that in a non-party situation people tend to choose well-qualified persons who can represent them best, this again emphasized the responsibility of the electorate to know their candidates in a political situation. The discussion led directly into consideration of school boards, and great differences of opinion were noted even in this small group.

It was felt that good qualities were not sufficient unless they also accompanied an ability to advance policies successfully. Several boards were cited as being arrogant, and this was given as the reason for the way that boards are often down-graded both in the news and at public gatherings. It is so easy for the general public to follow the lead of the news media and ignore the fact that school boards work just as hard as do Councils, receive only paragraphs of reporting versus the pages received by the Councils, and yet are responsible for spending almost 50 per cent of the municipal taxes. This results in people feeling powerless to effect changes.

Again the importance was emphasized of students learning the power structures and politics in action so that they will be able to assess the value of their achievements in a given high school situation. In fact, if they are prepared to work through these channels, they may find that it is possible to initiate changes themselves.

In summation

It is necessary to establish which political values should be taught. The power structures already in existence should be recognized. If a group for change becomes effective, it will become branded, and this is one of the prices of its effectiveness.

Thus, without clear conclusions, the group ended what all felt had been an enjoyable Conference.

GROUP 15

The Economic Values

Leader : Mr. I. J. Fife
Recorder : Miss M. Brown
Consultant : Mr. T. Holland

Initially, each member of our group was invited to voice his/her expectations of the discussion to follow on the topic "economic values". The ideas expressed and questions raised were grouped for further discussion:

(1) (a) Identification of economic values.
(b) The development of economic values.

(2) The conflict of values:
(a) those of the educational system;
(b) those prevalent in the commercial community.

(3) Useful skills - the value of vocational-technical shops.

(4) Alternate methods of developing economic values.

(5) Measurement of returns for investment:
(a) the return to the community;
(b) the return to the individual.

Attitudes toward work (the work ethic) have changed. The value of competition is questioned. Opinions differ on how much emphasis should be placed on task-oriented programs and how much on life-oriented ones. Stability, responsibility, dependability, and adaptability are still valued personal qualities. Programs are being evaluated on the universality of their appeal and their availability to all students.

The role of the technical department raised several questions. Do the schools reflect the need of the community? Are we creating a false impression of the realities of life by providing the schools with the most advanced appliances and machines available? Agreement was reached that while we no longer can expect to train students fully for the "job" in a secondary school, the vocational department is still needed. Single credit courses provide the student with exposure to a variety of alternatives. The emphasis is shifting from refining the skills connected with a trade to developing in the student a healthy attitude toward skilled work and providing him with sufficient knowledge to become a discriminating consumer capable of evaluating the services and products promoted in today's market-place.

The function of the school is to provide an environment where children can develop their personalities and feelings of self-worth. Mastery of content has become less important than the process of development and the extent to which the student can make use of the resources available to him. Basic changes have taken place in the last twenty years; students are encouraged to think rather than merely to follow instructions. Those responsible for program planning must continue to recognize that there are differing degrees of capacity for in-depth study, academic mastery, and skill development.

Providing for equality of education has been made more difficult by the fragmentation of the family unit, the economic inequalities within society, and differing sets of priorities and values in each community. Continued consideration needs to be given to providing for and/or

influencing the child's pre-school years. A love of learning needs to be instilled at an early age. "A program must really mean something before little kids will invest themselves in it." Greater expenditures of money to enrich the early learning experience of children may well prevent much greater recovery expenses at a later date.

Financial budgeting has become a major concern to those who have the responsibility for deciding how educational monies should be spent. Can the results be measured in a way that the public will understand and accept? The duties of a trustee are becoming more complex and time-consuming.

There is an immediate need to define the aims and objectives of the system, then assess the cost of reaching those goals. When we know what we want to achieve and what the cost will be, then we can decide whether the expenditure is warranted. We need to decide our position, not merely defend it.

Changing educational programs have resulted in increased pressures on teachers. The time expended in developing curricula and resource materials is very often exhausting. Many overtime hours of work on the part of highly qualified instructional personnel have never been documented as a cost factor in initiating new programs. In many areas the absence rate of teachers has increased. When new courses are to be introduced, boards need to consider financing curriculum teams on leave from the classroom. Communication between teachers and trustees needs to cover many matters, especially cultivation of mutual trust. What would be the effect of a higher pupil-teacher ratio? "We can't throw the human machine into higher gear for we may have reached the last gear already." Cost ceilings have been imposed when we are just beginning to move in exciting directions. There is so much we haven't done that needs doing.

RECOMMENDATION

When we conclude that the curriculum of the school should be directed towards life-oriented goals, it must be understood that this implies and includes the fact that the individual must be able to cope with the economic side of life if he is to have a feeling of personal satisfaction.

Basic values haven't changed; the change has been in the interpretation of these values and the desire that they be universally applied. Greater effort is being expended to advance human dignity and to make it possible for each individual to share totally in the advantages of our economic society.

This group suggests that OACD be extended to involve representation of all segments of society concerned with the topics under discussion, i.e. business, industry, student groups, and the unemployed. Our discussions would have been enriched with their involvement.

E. PERSONAL AND PERSONALITY VALUES

GROUP 16

Self-Respect, Independence, Self-Evaluation

Leader : Mr. J. D. Stennett
Recorder : Miss T. M. Forman
Consultant : Mr. R. T. Dixon

Can one gain self-respect except as one gains confidence in one's ability to think things through on one's own, come to one's own decisions, make one's own judgments, grow toward independence in thought? Can individuals gain confidence in themselves except by themselves evaluating what they do? Is it possible that the main responsibility of education is to help children learn how to know themselves? How can self-respect, self-evaluation, and independence be nurtured in teachers so that they can guide the development of these same qualities in students?

The group wrestled with such questions in spite of some difficulty in avoiding questions concerning the existence of some values central to one's concept of oneself both as an individual and as a member of society. Although the individuality of a child is highlighted currently, the role of individuals as members of communities should not be overlooked.

In spite of some disagreement as to the appropriate balance between the needs of an individual and the needs of society, the processes by which values develop, the establishment of standards for evaluating, the extent of gaps between ideals and realism, and the formation of an agenda, the sessions produced relevant questions and areas of agreement.

The development of self-respect, self-evaluation, and independence is impeded by a number of school practices. Although educators tend to verbalize easily concerning the importance of self-evaluation, self-respect, and independence, specific planning for the development of such qualities often is neglected. Misinterpretations of curriculum guidelines and educational theories have led to "laissez-faire" approaches which do not facilitate the progress of students. A lack of adequate time and of professional skills for curriculum planning and the need for enlisting parental strengths are all keenly felt. There seems to be a gap between teacher education and current classroom practices. Many teachers are inhibited by fear - of job security, of unknowns, and of accountability - or by their own minimal degree of self-respect and perceived independence.

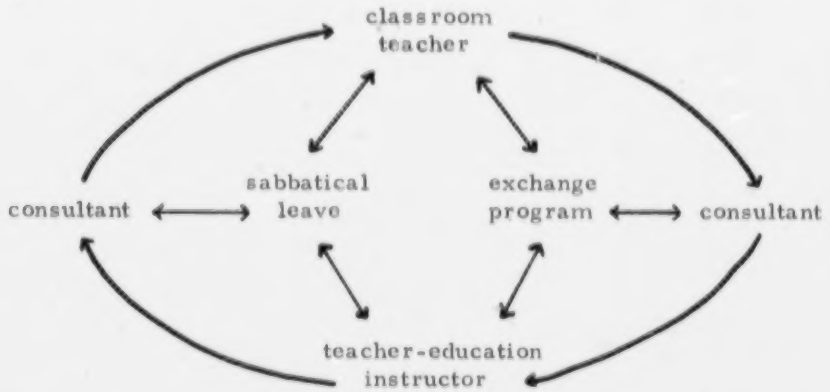
On the other hand, realistic self-evaluation, self-respect, and independence are nurtured in school practices. The extension of the time involved for teacher education is producing beginning teachers of greater maturity and with firmer academic foundations than previously. The use of principals and vice-principals as master teachers to supervise the initial two or three years of internship closely for beginning teachers can greatly reinforce and extend pre-service training. The involvement of parents, students, and community representatives extends the opportunities for self-evaluation and independent activity, and for essential positive feedback which encourages self-respect. Teachers who function as sensitive facilitators, guides or resource persons and as members of co-operative planning groups can de-emphasize external pressures for achievement, contrive experiences which ensure development in desired directions, and create a low-risk learning atmosphere.

Professional decisions should reflect the teacher's own standards (values), a knowledge of parental standards within the community, and knowledge of each child's needs. The extent to which educators can provide structures for the development of the values under discussion, however, cannot be legislated into courses of study.

Fortunately, the influence of an insecure, immature teacher can be counterbalanced by a variety of relationships which include the principal, other teachers, teacher aides, and volunteers as

well as parents. Scheduled conferences involving the parents, student, teacher, and principal can facilitate the development of values in all concerned.

Perhaps teacher-training institutions model the pattern of mass production in which groups are taught as a unit rather than as a collection of individuals. Long-term employment in the same situation gives rise to the danger of narrowed perspectives, the loss of objectivity, over-security, and rigidity of approaches. Within the limitations of areas of competency, a change at least every five years seems desirable to release pressures and refresh perspectives. Trimester systems could facilitate movement such as that suggested in the following diagram.



The influence of the mass media can be counterbalanced by presenting alternatives, demonstrating the factors involved in what is seen or heard, and guiding students toward more independent evaluations. Media provide only a one-way relationship which supplies a very stimulating input. Human relationships, on the other hand, require more involvement, more awareness of the quality of many inputs, and personal reactions in a two-way communication. Technology can provide content; only resource persons such as parents and teachers can guide the development of an awareness of which standards are relevant and the ability to assess information independently.

GROUP 16A

Self-Respect, Independence, Self-Evaluation

Leader : Mr. D. Balmer
Recorder : Miss G. Maddison
Consultant : Mrs. L. Bedard

One wonders what really makes a group discussion at a conference successful and meaningful. It is the sum of the people who make up the group, bringing to it their varying personalities, interests, enthusiasm, and opinions. Everyone in our group was deeply concerned about education today, and all offered food for thought. The composition of the group was varied enough that we explored a wide spectrum of ideas and chased many a red "herring"! The only missing link in the group was a teacher to represent the secondary schools, as much of our discussion was oriented toward children at the secondary level.

One problem we discussed at length was raised by one of the two students in the group. He had long wanted to become an engineer but, on entering Grade 13, he was informed that since his marks were not good enough he had to choose something else! We believe that if the student sees himself as an engineer, his self-concept should be respected and he should be encouraged to seek an alternative route to his goal. We decided that the system is still highly mark-oriented and that without careful counselling the student could omit credits and suddenly find them essential in order to meet the requirements of higher education. However, if the school were to allow freedom of choice with regard to subjects as well as some kind of anecdotal report, it was felt that the university would then be forced to introduce some kind of entrance examination.

The two Grade 13 students made a valuable contribution. They found it difficult to offer an alternative to the mark system. Major disadvantages of the mark system are that it does change their self-concept; marks given can vary widely from teacher to teacher, and marks can be used as evidence after leaving school. Although there is a satisfaction in marks, the most valuable study is a research project or piece of creative work which brings fulfilment. Maybe we should be considering help in the elementary school, so that the child learns to see himself as he really is and, as a result, sets realistic goals with respect to the part he will play in the community.

"The duty of the teacher is to inculcate by precept and example... and by all other virtues."

One member of the group said that he often wondered what they were as the discussion pivoted around this almost impossible role of the teacher. The students felt that no teacher would fulfil all that was demanded of him in the Schools Administration Act. They thought that the teacher should be a real human being, respect each individual, and develop an atmosphere conducive to learning. The teacher who stands out is a sensitive person with empathy for the students helping them to know themselves. We agreed that young people too should respect the teacher as an individual.

The teacher-training program is not meeting the needs of the teachers in today's classrooms, and possible solutions to the problem were discussed. The training college program should be re-examined and steps taken to make it relevant and place more emphasis on child development. The counsellor could be a resource for the teacher; re-orientation programs could be set up to assist those teachers who have offered many years of valuable service and find the change in approach difficult. Age and experience have value and should not be overlooked. Those who repeat a program each year need help to extend their talent, and it was suggested that a solution might be to limit the time spent in any one school to five years.

The teacher and his role with respect to values was a controversial topic. Most of us agreed that the school reinforces values and that it is the home environment which should play the major role. We searched for some time for a concensus on basic values and what could be taught or caught! There was agreement about the significance of values and the need to bring the child into a state of awareness so that he car make judgments. Every society has a hierarchy of values, and ethnic differences must be respected or the child may experience conflict between home and school. Some values affect society at large, and it is these common values that can be taught. The teacher's own example does the most to affect the lives and values of the children while they are in school.

The discussion became quite heated when someone suggested that values can best be taught through religion, as in the separate schools. In a religious home and school environment, the children are given a strong set of values with which to meet the other values around them. Values are just as evident in a system that does not give specific religious teaching, and values are taught or caught continuously through each encounter of the day. It is difficult for the teacher to tell when a child becomes responsible or honest. Students will cheat to get marks; therefore, perhaps the mark structure encourages dishonesty. Situations can be imposed through which children from all backgrounds can discuss and express how they would act. Through interaction with others, a student matures and comes to an awareness that he has, for example, been taught honesty without being aware of it or having lessons on honesty.

If the Indian chief wants his son to become an Indian brave, he is not going to achieve this through any one system. The rights of the individual need to be preserved, and this topic led the group to a discussion of the relevant articles in the Basic Code of Human Rights. Liberty and freedom are important, for when liberty is in jeopardy, it is difficult to maintain peace. We questioned the materialistic values which our technical age seems to transmit through all the mass media. Young people are rebelling against the emphasis on money and possessions and are seriously questioning our values. They can detect a lack of sincerity and respect for others and are therefore laying more emphasis on the human values. This seems to be the place to start in our education system, and indeed we have started.

The schools can do much to engender a climate where the child is respected and learns to respect others. Through self-knowledge and independence, he will learn to make value judgments. Only the understanding teacher with a positive self-concept can lead children to develop self-respect. We can restrict a child's self-concept through constant repetition of what we want, without fulfilling the need to create. An understanding of child growth and development will better enable the teacher to develop the child to the fullest.

GROUP 17

The Social and Interpersonal Values

Leader : Mrs. E. Grossberg
Recorder : Miss S. McLean
Consultant : Sr. F. Boyle

Discussion began with the stating of questions to be topics during the remaining sessions. These fell into what were classified as five general categories: socialization; humanization; teacher behaviour; process; and an identification of values. The following questions were posed: On socialization, how do we meet the problem of values and the generation gap and the meeting of parental expectations? Under humanization, how do we develop self-respect, independence, and self-evaluation? The concerns of teacher behaviour were how to get the teacher to implement ways of developing this humanization aspect, the apparent aimlessness of teaching, and the mental health of teachers working in a non-supportive atmosphere. The fourth topic dealt with the school as a change agent or a perpetuator of the status quo. Can we effectively engage staff and children in a learning process as in OACD? The philosophy of goals and values permeated all aspects of the discussions.

During the afternoon, the group was particularly fortunate to have Sir Alec Clegg join us for the entire session. The questions of the morning were discussed.

On the aspect of socialization it was felt that the child is influenced by the values of his parents, adult groups, and his peers. From these influences he develops his own set of values. This involves three steps:

(a) choosing in a free atmosphere with desirable alternatives;
(b) prizing the choice; and
(c) acting upon it.

In meeting parental expectations, parents must be involved by participating in local management of schools, in parent-teacher groups, and through the use of teacher helpers and listeners. In this way, changes become known and can be explained. It is often necessary to have parents acquire a trust of the school. Much encouragement is required for children to develop self-respect, independence and self-evaluation. Individualized methods are important. This whole aspect requires great sensitivity in judgment or the entire process will be hindered. Values can be developed but must grow out of personal conviction. Permissiveness is the fault of adults. "Kindness is not softness."

The teacher's values play a very important role. Teachers should be encouraged to talk about their work and children. It has been found that the greatest success has been achieved by caring people. It is as important for the teacher as it is the child to receive comfort, support, and recognition. Everyone needs encouragement. Teachers should make the children aware of their values. Values will evolve through contacts at home, school, environment, and various media.

In trying to achieve results, there is a danger of over-reliance on measurement, while the most important aspects are not measurable. It was felt we are failing our children in the lowest social levels. Too much expenditure is made at the wrong end of the stick. More concern is shown for the dollar than the happiness of the child. We must also concentrate on the slow-learners. The whole of society must change its attitude towards them. When a conflict of teacher and home values occurs, the parent must never be belittled in the eyes of the child.

In conclusion, it was felt that if we improve interpersonal communications we will improve an understanding of values. Trust must be there.

GROUP 18

Love

Leader : Mr. J. D. Londerville
Recorder : Miss A. Schell
Consultants: Prof. R. Bowles
Mrs. M. Wolchak

Initially, the group prepared an agenda which served as the basis for discussion. The agenda was comprised of two parts: (1) a definition of love and (2) suggested topics from members which would focus the discussion on love in the classroom.

The definition of love was discussed under four aspects: self-love, erotic love, care, and friendship. Some members felt that erotic love should not be considered but, after considerable exchange, it was agreed that in the present situation or in the classroom erotic love could not be ignored. It exists in any love relationship and, therefore, would have an influence on the conversation.

All agreed that self-love plays an important part. It is impossible to give love without experiencing it first. To know oneself is the beginning. It follows that knowledge brings respect and respect brings love of self. At this stage one is able to demonstrate loving concern for others; this is especially so with children in a school setting.

Care and friendship were discussed at great length. Many examples were given of teachers whose actions displayed either little concern or a great deal of concern for students. It was agreed that an atmosphere of care and concern should exist in any school in all aspects of personal relationships. The question was then raised of how an individual can show that he cares and if it is being done enough today. Answers differed, but it was generally agreed that not enough love is exhibited, that we should strive to do more by making sincere, genuine demands of others. This can be done by eliminating selfishness and trying to work for the good of all. In a high school where so much emphasis is placed on the training of minds, it is important that teachers remember that an individual never operates as a disembodied intellect; that separation of mind and body is impossible; that a human being brings all of himself to any given situation. The importance of generating a true, caring atmosphere was stressed many times.

The relevance of the age and sex of parties involved in a classroom was raised at different points. Why would a male teacher be called fantastic and not so a well-qualified female teacher? Do girls relate better to male teachers in a high school? Is it important that the teacher be male or female? Do boys in primary grades need more male teachers? All these questions were discussed at length, and a feeling emerged from the group that, first of all, a high degree of competence is necessary in a teacher; secondly, that the teacher demonstrate loving concern for students and that, at certain times in a student's life, he/she will need the male/female relationship. So much depends on the individual needs of any child and the personalities involved that it is difficult to generalize on this topic.

Love is a strong force in our society. It takes a strong person to establish a setting of friendship, concern, and love. This person must be ready and willing to accept the risks involved in giving so much of oneself. From these statements came the following question: "If you feel that your school has an uncaring attitude toward students and teachers, how would you change it?". It was felt that love cannot be organized; therefore, the attitude of all concerned must be directed toward change. This is where the strong person is needed. Initiative to change must come from one or several. If the teachers exhibit trust and concern for each other, this will be transmitted to the students, and they also will accept the idea that mutual concern is necessary and possible.

How do we go about establishing a climate of trust in a classroom? As an answer, the following list was developed:

(1) be honest to oneself and to others;
(2) be consistent, don't contradict self;
(3) listen;
(4) keep confidences;
(5) overtly exhibit trust on a one-to-one basis;
(6) develop mutual respect;
(7) share decision-making - share responsibility;
(8) give praise;
(9) set well-defined goals;
(10) get involved.

Inherent in the above is that a teacher today needs faith in himself and in the idea that change can be brought about. A teacher can prepare children to live in the society of their future, not just teach them to live in the society of their present. Love is all-important; it is a teacher caring for the students, knowing what they need, and being willing to fill the need.

On the second day, discussion centred around interpersonal relationships. The first point raised was how to develop school spirit. It was agreed that it was easier to attain in a small school but that the following could help:

(1) Teachers need to feel a responsibility for their school, and this feeling must be transmitted to and shared by the students.
(2) Authentic response is obligatory - be sincere.
(3) Teachers must believe in their children and in their innate capabilities.
(4) Teachers and students can plan together, even in a primary situation.
(5) Do the possible, do something.
(6) Develop independent thinkers - but provide direction.
(7) All this requires a lot of the individual, both emotionally and physically.

The second thought broached on the subject of relationships was the active involvement of parents. Parent-teacher interviews are necessary but often unsuccessful. Parents want and deserve reports on their child's progress. Suggestions from the group to improve contact included: try every method possible to meet parents; make reports positive; call a parent to make a good report instead of a bad one.

This discussion led to another question of whether or not the school can supplement the love children receive at home or even provide all the love when it is lacking in the home situation. The group definitely agreed that this is possible and is being done. One good example is the confidence that a pupil will display in a teacher, going to that person for help or just for a friendly talk.

The predominant feeling which came from the members of this group was that the discussions triggered by the word "love" were going to benefit many. As one member said: "We have started something here; let's keep it going".

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F. THE BIO-PSYCHOLOGICAL, THE LIFE VALUES

GROUP 19

Health

Leader : Mr. J. C. McClelland
Recorder : Mr. B. Lester
Consultant : Mr. W. A. Jones

The group began by discussing the fact that health should not be part of the curriculum as such but should be regarded as an incidental program geared for life. The group agreed that health teaching, as we know it now, is a boring situation for a good many students, but suggested that more knowledgeable, interested, better prepared and resourceful teachers could counteract this feeling. The specialist teacher of physical education and health seemed to be the type of teacher who could best teach health and probably would and/or should set a fine example for students to look up to as well. No one in our group supported the incidental approach.

A recurring point of discussion was the fact that our health and physical education schooling should stress full participation rather than having all energies and monies spent on school teams. The value of such teams could be seen, but the majority of our teaching should be geared to getting all pupils involved. If all students get a general exposure to many sports, then they can develop their interests and talents in later life to form their recreational activities. Certainly one cannot play football when one is fifty, but perhaps one can play golf, tennis, badminton, squash, etc. The conclusion was that we need concern in the curriculum with regard to developing good habits of recreational rather than professional athletes. One sidelight to this discussion was the concern that the good athlete gets much more recognition that the good scholar. Our group did not agree with this facet of our North American culture.

The physical fitness aspect of general health education came under attack as well. The elementary physical education program of two periods per week certainly is not sufficient or applicable to active pupils. The group saw a need to involve students in physical activities every day. This can be accomplished by correlation of subject areas. Of course physical resources of the school are a factor in this, but a better effort is needed. The group did note, however, that more people, especially adults, are becoming concerned with physical fitness, recreational activities, and health habits. Perhaps it is due to such influences as Canada's Fitness Council, Prince Philip, John F. Kennedy, etc. It was suggested that more outdoor education activities will help as well. Our goal, it seems, should be to develop <u>intellectually healthy</u> individuals who will enjoy their life in a manner conducive to self-fulfilment.

In trying to define the school's responsibilities in the area of health, the group came up with the following:

(1) school should provide a healthful environment;
(2) school should provide adequate health services (whether board-sponsored or municipally-sponsored);
(3) school should encourage boys and girls to take part in carefully planned physical activities;
(4) school should join with the home in promoting proper health habits;
(5) school should impart the knowledge that forms a basis for understanding why such habits are desirable.

A few points on the above are worth mentioning. The group felt very strongly that the physical environment of the school provided a psychological lift to students and, therefore, a more mentally healthy situation. The idea of developing health habits had two facets to it as well. Firstly, habits are not created by feeding facts to pupils; rather, each individual must want to

change his habits (i.e. smoking, drugs) before he will change. Facts alone will not do this. Secondly, the home has much more influence on health habits than the school, so that a pre-school family education is perhaps needed. It was stated that a person's beliefs must become attitudes and that they in turn must become values before a noticeable change in habits can occur. "Our greatest failures are those connected with the problem of helping people to behave differently as a result of information with which we have provided them."

RECOMMENDATIONS

(1) The school environment must be expanded to include the out-of-doors so that the physical, emotional, and social needs of pupils can be better met.

(2) The mass media must be used to promote a healthy life of fitness and recreation.

(3) More specialist teachers are needed in the physical education and health curriculum.

GROUP 20

Sex

Leader : Mr. G. Black
Recorder : Miss B. Camm
Consultant : Prof. W. H. Coons

We must ask ourselves what it is we are trying to do. Is it education for sex instruction? for family life? for human sexuality? or is it all three? The awareness of femaleness and maleness begins in infancy and develops throughout children's lives. At certain stages in their growth, adults who have listened to and guided them will find it relatively easy to talk seriously about sexual values. Some high school students feel a stronger empathy with their teachers than their parents when it comes to discussing certain topics regarding sexuality.

The teacher

In order to prepare teachers for such a program, teachers-in-training should be exposed to some program of social relations which will involve education in the physiology of sex, family relations, and awareness of sexuality.

The special interpersonal student/teacher relationship provides the basis for the development of healthy values toward sexuality. The warmth and trust each has for the other enables the child to add another dimension to the already developing awareness of his own maleness or femaleness.

The good teacher develops and uses a group ethos which permits the individual class members an understanding of the mores of their society. It is this feeling of identification which allows children to inquire and even challenge society's values. In an atmosphere of openness, students will neither be afraid to question nor to comment on differing sexual norms.

The teacher who has come to grips with his own values regarding sexuality will not find curricular problems a formidable task. He will probably be less inhibited and more able to answer public criticism if and when it should arise.

Some parents who may lack a clear sense of their own sexuality may become defensive and challenge the school personnel on their right to instruct students in certain phases of the sex education program. Only teachers who are confident in themselves will be able to allay the fears of these critics.

The students

Throughout the educational career of each student, teachers who are aware of them will certainly involve them in the next step to be taken. A good teacher anticipates the next question. In the elementary school, this awareness of the student and his needs is more easily met. It is usually a situation of one teacher and one class.

Problems with logistics arise in the intermediate and senior grades where students are involved with more teachers over shorter periods of time. For these students, the better way would appear to be an integrated approach whereby every teacher would be responsible for imparting and sharing attitudes about sexuality. However, the more practical way may be a departmentalized method via the physical education and/or guidance staff members. If it is only the physiology of sex that we are going to teach, this probably can be taught developmentally throughout the elementary and secondary schools. If, however, we are going to broaden the program to include all the aspects of human relationships, a course included in sociology should be considered in the senior grades.

Students in the intermediate and senior grades feel it is important to hear their teachers' viewpoints on social relations. They want to go beyond the physiology of sexuality and try to understand where their social responsibilities should be with respect to themselves, their peers, and the adult world. Both students and educators see a need for exposure to different values. There seems to be a desire on the part of students at all educational levels to participate in more honest discussions with their teachers.

The principal

Both students and teachers look to the principal for direction regarding sex education programs. Many teachers and students feel that his endorsement or lack of it determines the quality of the program. They detect a restraining influence on the part of many administrators but feel that if enough teachers are really convinced of the program's worth they can surely influence the direction of the program.

Conclusions

The members of the group feel that present social problems demand the attention of all educators. The increase in venereal diseases, the attitude of society toward homosexuality, new contraceptive measures, etc., all contribute to conflict and indecision for the young. We, as educators, must present an honest educational approach which includes both appropriate physiological information and values about sexuality so that a child may develop his own attitudes towards them.

The group recommends that more resources be made available across the province to aid educators in setting up programs. Whether co-ordinators should fill the job for a specified time only is worthy of consideration. It becomes the eventual responsibility of the individual school staff to implement the program.

Care should be given in the selection of materials for their appropriateness to the age and understanding of the student.

Two resource materials were recommended for teachers:

"The Rose" - available from Visual Education Centre, 95 Berkeley Street, Toronto 2A.

Burt, John J. and Brower, Linda. Education for Human Sexuality. (Philadelphia: W. B. Saunders Co., 1970)

GROUP 21

Aggression and Self-Defence

Leader : Mr. A. Stuart
Recorder : Mrs. J. F. Russell
Consultant : Mr. G. B. Levert

It was decided to ask the consultant, the recorder, two members of the group, and the Grade XIII student from a Windsor High School to make up an agenda. After a short discussion the following agenda was agreed upon, submitted to the group, and accepted unanimously.

(1) (a) Attempt to identify the forces in society which betray honest efforts and thus precipitate aggression (revenge).
(b) How does one "be oneself" in a society which moulds, channels, and attempts to fit us in?

(2) Aggression - negative and positive aspects.

(3) Convergence of opposing forces may lead to:

(a) passivity (repression);
(b) a stalemate;
(c) manipulation;
(d) violence;
(e) mediation or compromise;
(f) discovery of a new way.

(4) Temperamental differences in using "aggressive" energy.

The first period of the discussion centred round the conflict between individual interest and social interest which are said by Arnold Toynbee to be a collision course, (in an article distributed by the London Observer Service, November 2, 1971, called "Man's lust for power", he wrote: "To rise above nature is a tour de force, yet for every human being and for every human society this tour de force is the only alternative to self-destruction.")

Mention was made of Paul Tillich's Courage To Be, referring again to the difficulty of reconciling "the courage to be oneself" and "the courage to be part of society". A member of the group was reminded at this point of the distinction made in Toffler's Future Shock between "individual identification" and "social identification".

Three forces were identified as inducing destructive feelings and behaviours. These were:

(1) The lust for power.
(2) Forces which promote greed (taking, at the expense of the others' rights and needs).
(3) Forces which promote fear by intimidation and threat.

A comment was made on the distinction made by Martin Buber in his book I and Thou between an I-Thou relationship and an I-It relationship.

Several people in the group felt society now depended upon people accepting an I-It relationship without their feeling outraged by it, e.g., The World of Madison Avenue presupposes the manipulation of persons as objects. It was also believed that some rebellious behaviour on the part of the young was an attempt to recover an I-Thou relationship for themselves.

A discussion followed concerning the factors which promoted a "happy" atmosphere in a school - it was generally agreed that within a few minutes one could sense this harmony, or lack of it, by the conduct and "the look on the face" of its students or teachers.

The group was reminded of the following quotation from Sir Alec Clegg's speech: "That recognition which our nature craves, and which we acknowledge with renewed endeavour."

While the appropriate form and idiom for "that recognition" are not always easy to find, the need of it and the restorative powers which ensue from it were strongly affirmed.

Some members suggested that disharmony was produced in schools by the incompatibility of some of the schools' aims. A teacher may be preparing students for university entrance in one period and be given the task of remedial or diagnostic teaching in the next. It may not be possible to be skilled enough for both, and the futile attempt to be both may produce an "irritable and dissatisfied teacher" who may then provoke "irritable reactions" from his or her students.

At this point we asked the Grade XIII student for her views on her school. She deplored the lack of excitement and even expressed envy of those of us who had twice been through times of war and economic depression! She described how stifled and bored she felt, and how she could not find any goals - time was a drag - she felt old before her time - didn't want to be like any of the people she saw around her: two alternatives - drop out or find another way of life.

When questioned about her reaction to the school curriculum, her response was to describe its contents as a "prescription" for success in the present system. She concluded by expressing her scepticism about the rewards for being honest. She added a postscript to the effect that in her opinion teachers were by far the most progressive group of adults.

The next section dealt with the difference which had been made by the exposure of our present school population to mass media from their earliest years, and the capacity of these media to betray and distort young people's sense of reality. The rapidity with which such young people are able to assimilate complex plots and behaviours may render many other forms of learning unsatisfactory and uninteresting. The speed and variety of experiences available to youth today appear to impede the formation of stable and enduring values. This seemed to refer back to our high school students' difficulty in formulating long-term goals. This need to find satisfactory goals was one of the most urgent tasks for the educator and student to tackle today.

The group recognized the problem of defining "preparation for the real world". They recommended that students be brought into the process of timetabling and share in some of the decisions about curriculum content.

A question was then raised about the kind of movies which were being made and shown locally at the moment, e.g., Devils, Billy Jack, The French Connection, Carnal Knowledge, Willard. Did these pander to the taste of youth or were they responsible for shaping the taste of youth? Should educators discuss such questions with their students? Were they willing to be knowledgeable enough to do so? Were they willing to examine their own emotional responses sufficiently to do so honestly?

Students who approved of Easy Rider, Mash, Midnight Cowboy, are fundamentally pacifist in nature, attend peace sit-ins, etc. Was there a contradiction in this? A group member stated: "One effect of violent movies is the portrayal of human relationships on a level of oppression and brute force, instead of meaningful relationships". Was this new? Reference to Dracula, Frankenstein movies; also to Grimms' Fairy Tales, etc.

The final discussion concerned the rapidity of change in elementary education compared with the much slower pace in secondary education. However, this was not discussed at length.

A final question

Is the curriculum of secondary schools still unduly determined by the needs and requirements of the universities and of industry?

GROUP 22

Language

Leader : Mrs. M. Farr
Recorder : Miss K. Abbott
Consultant : Dr. F. Rainsberry

In dealing with language, we are dealing with abstracts, but we are trying to feel absolute. Children begin by copying the gestures of the adults around them: these are later translated into language for communication and discovery. Teachers often feel frustrated because of the variety of problems found in the various language patterns; however, since these frustrations are widely shared, we can reinforce our feelings and discover ways to help our children best.

We have to relate how the child was when he arrived at school vis-à-vis language with later school successes. The quality of language used by the young child entering school determines the social development he can attain as an individual. Upon a base of spoken language are built its written forms. Thus, before he can read and write, the child must be able to express himself clearly and concisely orally.

When we think of teaching children to listen, we run into linguistic difficulties. What does it mean to listen? Why do primary children seem to score low on achievement tests? Is this due to poor listening skills? Both children and adults spend more time in listening than in any other communication activity today. The teaching of listening skills is a continuous process through the grades. But, since teaching this skill is the responsibility of the teacher, the way she speaks becomes a model. Children should experience listening as an active process - a searching and an involving activity. They should grow in their ability to make adjustments in listening as the size of the group and the purpose of the activity changes.

Language provides the individual with the principal tool for thinking. This is true, even though in special situations effective communication can be accomplished with signs, forms, and numbers. Each of these means is symbolic in nature; each can represent an experience or an abstraction.

Most school activities are conducted by means of language. Because of this, it is likely that no other skill is more closely related to learning than is oral language facility. Listening and speaking serve as a base for reading and writing and, if rooted in experience, furnish a rich background of meaning for written and printed symbols.

What are life values? Life values of language are personal responses to personal experience. Values imply morality. The school is concerned with developing the child as a social being. It creates a learning environment where language is used to shape values, to develop self-concepts which result in feelings of self-worth and self-respect, to promote understanding of others, to indicate why they act and speak as they do.

Listening and speaking reflect quite personal as well as interpersonal needs. There is a place in a highly frenetic world for an individual to enjoy solitude and the pleasures of his own inner resources. This disposition to use solitude wisely is evidence of social maturity.

Another evidence of social maturity is the ability to respect and enjoy differences in speech associated with family and neighbourhood patterns, as well as regional and cultural patterns. Genuine communication through speech is fundamental in the quality of human relations developed in families, in the neighbourhood, and among nations.

Total language communication skills must be taught well at all levels of instruction so that pupils may develop increased proficiency as a continuing process. Articulate communication is essential not only for adequate participation in society but also for self-fulfilment. A balanced program with clearly defined goals and explicitly stated means for achieving these goals must be developed.

GROUP 23

Manu Facere

Leader : Mr. B. H. Gorrill
Recorder : Mr. N. Davis
Consultant : Mr. C. M. Jackson

The discussion started from the point of view that the values depend to a large extent on the cultural setting in which people find themselves. It was felt that, historically, the schools had been assigned the task of indoctrinating the young with society's values, moral values, ethics, purposes, etc. The conversation developed around the question of whether or not the historical role of the school could be maintained and at the same time permit a much wider range of choice of activity by the student. In other words, which is more important: the development of the students' personal values or the indoctrination of society's values? In the area of choice, it was felt that, if the student faced the consequences of his own choice, then he would be better able to internalize society's values.

A question then arose that was more pertinent to the topic assigned to the group: should all students be exposed to subject areas, other than the subjects generally known as technical subjects, where the students would have an opportunity to use manual skills as opposed to a purely academic verbal written subject?

It was generally felt that students should have this opportunity, not with a view that they would learn a trade or learn how to earn a living, but it would provide an opportunity for co-operation, creativity, and experimentation; a chance to try oneself in a different setting. It was suggested that this kind of work could be therapeutic in value as the visible results are much greater. It was also pointed out that, in many areas, "tech boys" are often looked down upon and are sometimes considered second-class citizens.

The outline suggested several questions for the group to consider. The following summarizes the response of the group:

(1) Could either of the two instruments (vocal apparatus and hands) be judged more important than the other in creating and recreating the world of man?

Each of us creates his own world, and in our personal worlds, one instrument will be dominant. Nevertheless, because my world is fully dependent upon all other worlds, because all worlds are interdependent, our society must see that each instrument is equally valuable.

(2) Are their powers and products complementary in the growth of a human being, as in the development of mankind?

They have to be or there is no growth.

(3) If we do not permit children to develop their manual competencies in school, are we stunting the development of their minds?

Within the school system, opportunities must be provided to permit all students to develop their competencies in those areas which provide them with the fullest personal satisfaction.

(4) In what ways might manual experiences in school contribute to "Values in the Curriculum"?

The application of learning to practical experience permits one to see the outcome of one's thought.

FRENCH GROUP

LE GROUPE No. 24

L'Ecole et les Valeurs Fondamentales

Animateur : Fr. J.-M. Cantin
Secrétaire : Sr. J. Armstrong
Consultant : Rev. J. Martineau

Après un long sondage nous avons décidé de mettre l'appui sur ce qui concernait nos écoles catholiques et françaises, c'est-à-dire nos valeurs religieuses, nos valeurs culturelles et la méthodologie par rapport à ces valeurs.

(1) Les valeurs religieuses

Il s'agit ici de former le sens critique chez nos élèves, afin de maintenir un certain équilibre entre les valeurs du passé et celles du présent. Il faut, pour cela, promouvoir l'indépendance dans la pensée, c'est-à-dire enseigner comment analyser, juger, se documenter, comprendre. C'est dans ce sens qu'il faut reconsidérer la relation maître-élève.

L'école doit être une institution de transformation de la société. S'il est vrai que, dès sa naissance l'élève entre dans le système de l'éducation permanente, l'école doit le former à une bonne utilisation des loisirs, susciter et développer chez lui la créativité. On doit aussi développer des créateurs d'emplois, former au sens de la responsabilité.

Peut-on imposer un système de valeurs dans les écoles? Développe-t-on les valeurs innées ou en impose-t-on d'autres? Quelles sont les valeurs des jeunes? Ont-ils établi une hiérarchie dans leurs valeurs? Retrouvent-ils l'authenticité chez les adultes? chez les éducateurs? Les valeurs fondamentales ont-elles changé vraiment? Voilà autant de questions qui nous préoccupent.

Il y a dans notre société des valeurs fondamentales qui étaient bonnes hier et qui le sont encore aujourd'hui. Notons parmi celles-ci: le respect de la vie, le droit à la vie, le respect de l'individu, la liberté d'expression, la démocratie, la liberté de choix. C'est le mode d'application qui est transformé. Certaines valeurs semblent pourtant avoir changé. Tels seraient les cas du travail et de l'autorité.

Les valeurs varient selon l'âge. L'obéissance, valeur capitale au stage de l'enfance, est remplacée par un désir d'autonomie aux périodes de l'adolescence et de la jeunesse. Les jeunes rejettent cependant souvent l'autorité sans assumer une responsabilité personnelle, sans vouloir prendre les risques qui les engageraient vraiment. D'aucuns se demandent si on n'accuse pas trop souvent les jeunes sans raison plausible. Dans un monde d'insécurité les jeunes désirent sécurité et amour (et par conséquent une "certaine autorité"). Ils sont aussi sensibles au sentiment religieux, à la charité, à la sincérité et à l'authenticité.

L'école, c'est une vie. C'est à l'école que les jeunes doivent apprendre à choisir entre la dépendance, l'indépendance et l'interdépendance.

Dans nos écoles séparées, nos deux priorités sont la religion et la langue française. On peut donc exiger que le professeur soit catholique et français. Auusi faut-il être authentique dans la présentation de la religion. Sur ce point, la discussion a été assez chaude et les opinions variées sur les buts que se propose l'éducation dans une école française catholique. Au nom des parents, une dame affirme que les premiers éducateurs sont les parents et qu'ils confient leurs enfants à des enseignants qu'ils croient catholiques. On se pose ici des questions: l'enseignement religieux à l'élémentaire a-t-il donné les résultats qu'on attendait? N'enseigne-t-on pas parfois la religion sans engagement personnel, sans convictions profondes? Au

secondaire, les élèves seraient-ils intéressés à suivre des cours de religion si ceux-ci étaient accrédités? Quel serait le rôle de l'école dans l'enseignement de la religion, enseignement qui exige une motivation si profonde? Doit-on sacrifier une valeur au profit d'une autre? La religion ou le français? Si l'école doit répondre aux besoins de la société et si cette société est canadienne-française catholique, il faut enseigner la religion et la langue.

(2) Les valeurs culturelles

Etre Canadien français, c'est une vie. Pour avoir une culture il nous faut les outils qui vont nous donner la fierté. Pour être fier, il faut donc connaître suffisamment: il faut un système d'éducation, un système économique et un certain apport culturel. Pour obtenir ces outils nécessaires à la survie canadienne française, il faut être engagé. C'est à l'école qu'il appartient de stimuler cette fierté en fournissant journaux, programmes, etc... Il faut aussi une animation socio-culturelle.

Etre Canadien, c'est appartenir à un pays qui est le nôtre avec sa démocratie et tout ce que ça comprend. Il est donc naturel et normal de vivre en Canadien français en Ontario. Il faut distinguer entre une culture de l'élite canadienne française et une culture de masse. L'identification à la nation canadienne exige cependant une connaissance de l'anglais.

(3) Methodologie par rapport aux valeurs

On peut présenter des notions aux élèves, mais à eux de réagir et de faire un choix. Notre système doit être centré sur l'individu: les désirs des parents viennent en second rang. La liberté de choix offerte au secondaire d'après H. S. I. engage la responsabilité des professeurs à l'élémentaire. Autrefois, on pouvait "vendre" certaines matières en vue d'une carrière future et en vue d'une formation humaine et intellectuelle. Il semble qu'aujourd'hui, les élèves sont à la recherche de valeurs telles que l'amitié et la fraternité et il s'ennuient royalement à l'ecole pendant qu'on leur enseigne des matières telles que: la chimie, la physique, etc... qu'ils jugent inutiles.

Il semble que les stagiaires à la Faculté d'Education et les normaliens arrivent aux écoles avec des schèmes encore très traditionnels? Pour y remédier, à Sudbury:

(a) On a divisé les professeurs en trois équipes; on a donné un enseignement pour les matières semblables, ensuite on a subdivisé les groupes pour un enseignement plus spécifique. On a ainsi évité les répétitions.

(b) On a établi un programme plus flexible. Tous les étudiants n'étudient pas la même chose; ils choisissent les matières qui leur plaisent. Les blocs de temps accordés à chaque matière sont plus considérables.

On se questionne si, à l'école normale, on enseigne encore les valeurs? Le dévouement professionnel est-il encore à la mode? Au Québec, les professeurs sont syndiqués et on ne retrouve plus de "vocation" à l'enseignement. Marchons-nous sur ces traces? Les jeunes professeurs "semblent" n'être pas trop inquiets des connaissances à transmettre; ils se préoccupent davantage du rapport professeur-élèves.

On émet un voeu: "que les écoles normales exposent davantage les élèves-maîtres aux diverses méthodes d'apprentissage et au maniement des aides audio-visuelles". On devrait les encourager à s'informer quant au matériel et aux aides disponibles dans leur conseil scolaire.

Le temps est beaucoup trop court pour épuiser un sujet aussi vaste que celui présenté cette année par l'O. A. C. D. Ces discussions nous ont cependant permis de créer de liens et de constater qu'il y a encore beaucoup à faire dans le domaine de l'éducation. Tous les professeurs ressentent le besoin de se recycler constamment afin de pouvoir rendre justice aux eleves qui nous sont confiés.

ONTARIO ASSOCIATION FOR CURRICULUM DEVELOPMENT
1260 Bay Street, Toronto 185

MINUTES OF THE ONTARIO ASSOCIATION FOR CURRICULUM DEVELOPMENT BUSINESS SESSION, HELD NOVEMBER 13, 1971

The annual business meeting of the OACD was held on Saturday, November 13, 1971, starting at 3:00 p.m. in the Cleary Auditorium, Windsor, following the annual banquet.

The banquet was held at 12:15 p.m. on November 13. Two Life Memberships in OACD were presented to Rev. Jacques Martineau and Mr. Harry C. Redfern in appreciation for their work in curriculum development and in OACD. The Colonel Watson Award was presented to Miss Blanche E. Snell for her contribution to curriculum development in the Province of Ontario.

The OACD President, Miss Sylvia M. McPhee, presided at the banquet and chaired the business meeting.

The minutes of the business meeting of the 1970 Conference had been circulated. It was moved by Mr. A. Lorne Cassidy, seconded by Sister Frederica Boyle, and CARRIED,

that the minutes of the previous business session be adopted.

Business Arising from the Minutes

There was some discussion of a different time for the annual OACD business meeting, since attendance at it has always been rather low; one suggestion was holding it on the Friday night of the Conference. It was pointed out that this had been tried in the past, with no more success than the present system concerning attendance. No decision was made on any change.

A new form has been evolved for the OACD Conference evaluation. It is hoped that this will provide a better and more relevant feedback of the delegates' reactions to our theme structure, etc.

Suggestions were made to achieve a greater percentage of evaluation sheet returns from delegates; one such suggestion was that each leader be given enough for his/her group, to be handed out at a given time, filled in and returned to the registration desk. Failing this, at least leaders could carry a substantial number of extras for group members who did not have one.

President's Report

Perhaps the most exciting innovation during the past year has been the realization of the first regional or zone meeting of the Ontario Association for Curriculum Development, which was held at Sir Robert Borden High School, Ottawa, April 23-24, 1971. Mr. Lorne Cassidy, an OACD Councillor, spearheaded the leadership of the Ottawa-Carleton Zone pilot project. The theme was "Curriculum for a Canadian Identity". Mr. Peter Gilberg chaired the Planning Committee and the Conference.

The member associations were the Ontario Association for Curriculum Development (sponsor), l'Association des Enseignants Franco-Ontariens, Carleton Home and School Council, Ontario English Catholic Teachers' Association, Ontario Elementary Teachers' Professional Development Council, Ottawa Home and School Council, The Teachers' Federation of Carleton County, and the Ontario Department of Education, Region 10 Office. There were about 200 delegates. Robin Matthews and James Steele of Carleton University were the keynote speakers. Dr. Harry Pullen also addressed this group.

It is the hope and intention of the OACD Executive and Council that zone meetings under local leadership will be encouraged and supported.

The Report of each Ontario Association for Curriculum Development Conference is a very important part of our Conference. This year, the report of "Curriculum for a Canadian Identity" was attached to the Ontario Teachers' Federation's Brief to the Royal Commission on Canadian Textbook Publishing.

The President reported that Mr. John Stennett, OACD Councillor and Principal of the Toronto Teachers' College, would host the first OACD-sponsored Teachers' College Mini-Conference on November 17, 1971, and that Sir Alec Clegg would attend.

Secretary-Treasurer's Report

Mr. Kaspar Pold, as Assistant Secretary-Treasurer, reported on behalf of Miss Nora Hodgins, who was away on extended leave. He noted that the OACD financial position is such that it cannot meet expenses to complete this year's operation to the point of printing the OACD Report and that OACD will have to go into debt, possibly to OTF, as it will soon become necessary to negotiate a loan. The approximate amount of this loan would be $3,000. A fee raise is necessary to continue operations at our present level. It was therefore moved by Mr. Vernon Ready, seconded by Mr. W. A. Jones, and CARRIED,

> that the annual OACD business meeting approves an OACD fee increase not to exceed $15.00, at the discretion of the Executive and Council, after due consideration of the factors involved.

Report of the Nominating Committee

Miss Sylvia McPhee, Chairman of the Nominating Committee, reported on behalf of the Committee. She thanked the following members of the Council who were retiring after a two-year term on the Council:

Dr. M. O. Edwardh
Mr. Harry Fisher
Mr. Vernon Ready
Mr. H. C. Redfern
Mr. John Stennett
Mrs. Thelma Tedford
Mr. J. R. Thompson

The Committee nominated as Executive members:

President	Dr. R. W. Torrens
Past President	Miss Sylvia M. McPhee
1st Vice-President	Miss Jeannine Séguin
2nd Vice-President	Mrs. Margaret Keeler
Secretary-Treasurer	Miss Nora Hodgins

As members on the Council for the first year of a two-year term, the Committee nominated:

Mr. Gary Black
Professor Richard Bowles
Mr. A. Lorne Cassidy
Mr. Robert T. Dixon
Mr. Peter Gilberg

Mrs. Elise Grossberg
Mr. Ian G. McHaffie
Mr. Tom Ramautarsingh
Mr. Stanley J. Reid

Members completing their first year of the two-year term on the Council are:

Mr. Wally Beevor
Mr. S. L. G. Chapman
Miss Gloria Fralick
Mr. Gerald Levert
Mr. B. M. Webb

It was moved by Sister Frederica Boyle, seconded by Mr. John Stennett, and CARRIED,

that nominations be closed.

1972 Conference

Reservations have been made at the King Edward Hotel in Toronto for next year's Conference. It has been suggested that the Hyatt House, a new hotel at Avenue Road and Cumberland Street, might be investigated for 1974.

1973 Conference

It has been decided to hold this Conference in Sudbury, pending an investigation of facilities. No reservations have yet been made.

At the conclusion of the meeting Dr. R. W. Torrens was introduced into the chair by the outgoing President, Miss Sylvia M. McPhee. He expressed his appreciation and that of all OACD for Miss McPhee's contribution to OACD as President for the year 1971.

The business session adjourned at 3:30 p.m.

THE COLONEL WATSON AWARD

TO

BLANCHE EDGINGTON SNELL
B.A., M.A., F.O.T.F.

Citation

A great teacher whose first concern has always been the welfare of her students

Who through this concern studied intensively in various areas outside her original subject field to help develop her ideas about education

Who evolved her basic educational philosophy through seeking better ways of communication with her students

Who by experiments in her classroom demonstrated the successful use of the core curriculum

Who became a leader in curriculum development in the province in many areas and a pioneer in the field of outdoor education, beginning the Albion Hills Conservation Field Centre

Who has constantly sought means by which teachers could be encouraged to develop and initiate their own programs

Who in retirement has spent her time and energy on significant curriculum developments in the fields of outdoor education and social studies

Whose courage, integrity, generosity and understanding have earned her the respect and love of all who know her.

LIFE MEMBERSHIP

TO

REVEREND JACQUES MARTINEAU, s.j.

Citation

Dedicated to education, to the nurture of the minds and hearts of youth, ordained to bless the spirit of youth with a gentle hand, Father Martineau, Principal of Sudbury Teachers' College, Past President of the Ontario Association for Curriculum Development, receives by this token of Life Membership our gratitude for his wise counselling and warm friendship.

LIFE MEMBERSHIP

TO

HARRY C. REDFERN

Citation

Having spent forty-four years of his adult life in the service of children, Harry Redfern, as teacher and for twenty-five years as Principal of Rockcliffe Park Public School in Ottawa, by his wisdom and love has guided and encouraged many generations of children toward fulfilment of their own humanity. His faith in childhood has had its own reward as he has led his children toward the permanent values of mankind: beauty, goodness, and truth.

APPENDIX

VALUES IN THE CURRICULUM

Some Background Material Provided to the Groups to Assist in the Discussion Sessions

by Dr. W. R. Wees

A. THINKING ABOUT VALUES (FOR THE PHILOSOPHICALLY MINDED)

1. Why has the problem of values suddenly achieved so much importance in social thinking?

Planning the future of man (futu: ology) is consuming a major portion of man's thought. Why is it that the basic component of the thought and planning is "values"?

Although philosophy has only recently (within the last hundred years) discovered "values" as a subject of study, it has made the topic one of its major concerns. What is the value of such a study?

Why has natural science turned so abruptly to human values? (See the Fourth Report of the Science Council of Canada whose theme is "Science is for People".)

Why has OACD decided on "Values in the Curriculum" for the theme of the Conference?

What significance does such change in emphasis have for education?

2. Do values exist as persistent aspects of reality?

Or is it true that "Beauty is in the eye of the beholder" (Margaret Hungerford, 1878) and that values are what each person makes of them?

Are values derived from desire and feeling or are there fundamental values that exist independently of an individual's psychological needs?

Are the two points of view incompatible?

Is the answer significant in our decisions regarding the place of values in education? Does the answer make a difference in what we teach about values and how we teach it?

3. If there are fundamental, objective, real values beyond the "instinctive", "natural" bio-psychological values, what are they?

Philosophers classify the other values in two groups:

(a) The axioms of beauty, truth, and goodness, whose "worthiness is self-evident", "a three-fold cord not lightly broken".

(b) Values that have acquired an institutional form: the religious (in the broadest sense), cognitive, ethical, aesthetic, political, and economic values.

Are there others?

The two groups are closely interrelated, and in each group the classifications are closely interrelated. Can they be ranked, however, in order of importance?

Philosophers usually place the economic values at the bottom. Education is accused of placing economic values at the top. Should we switch? Can we?

Many philosophers put the spiritual values at the top. Can education make the same evaluation? Should it?

Education has ordinarily assessed the aesthetic values as extracurricular. If beauty, for example, is really one of the value axioms, where should it be placed among the priorities in education? What about the priority of the other values in the context of education?

B. THINKING ABOUT THE PLACE OF VALUES IN EDUCATION

4. Will man's future (as it is said) depend on what he values? May it depend on the way he ranks his values?

Or on what he knows?

Many philosophies subordinate facts to values. Should education do the same?

Subordinating facts to values would mean depreciating knowledge, some people say. On the contrary, would it not mean enhancing the value of knowledge as the means to values?

Could science, for example, be used as a means of attaining world peace, instead of being used for its negative values as a deterrent to warfare? Could we teach mathematics for its logical values instead of only for making change at the candy store or for applying the binary base to a computer? Could history be taught as inquiry into the evolution of man's values?

Will the success of technology's new emphasis on the purity of the environment depend upon a change in society's rank-ordering of the economic values (the value of things)?

If we were to teach for values instead of only for knowledge as the responsibility of the school, what changes would we have to make in education?

Would the changes that we make effect changes in the outlook of our youth now? Would they (as it has been claimed) affect man's future?

5. How would we go about our teaching to help children and youth achieve the axiomatic values of man and their derivatives? (For the value axioms and their derivatives, see the topic for Group 3 above.)

In the nineteenth century textbooks, every reading lesson ended in a moral. The 1860 edition of Gray's Botany devoted the first chapter to the religious values in the study of botany. Was it the ineffectiveness of this direct teaching (preaching) that led teachers early in the twentieth century to aver that "Values are caught, not taught"?

Or are there ways of designing student activities so that by thought and action children and youth create their own values - "for keeps"?

How do people create their own values? What can the school do to help children purify, let us say, their instinctive values as, for example, the misinterpretation of sex as love?

What is the significance of the personality and character of the teacher in the child's development of his value systems?

6. Is there a set of values, intrinsic to the person of man, that may be specific to education and the study of education?

Assuming that the reason that nature provided the long period of childhood and youth so that the child could grow, what are the aspects of manhood toward which he grows?

Could we say that growth in self-respect is the main one?

What about the child's growth toward independence - in judgment, decision-making, competence in thinking things through on his own?

Growth in sensitivity to others' needs? Ability to contribute to a social task?

How can the school help children to evaluate their own growth toward and in such intimately personal values as these?

If these are the basic, personal values of childhood and youth (as obviously they are), what should we be doing in school to help our children create them? Can the school "teach" such values? If not, then what do we do?

C. THE AXIOMATIC VALUES

7. Beauty

If "Beauty is altogether in the eye of the beholder" (Lew Wallace, 1893), then each person sees, hears, feels his own beauty. Does this mean that each person creates for himself his own appreciation of beauty out of his own perceptions?

If so, then concepts of beauty cannot be imposed. So how do we go about "teaching" the appreciation of beauty?

Especially how do we help children learn how to create beauty?

If beauty is a value axiom (its worthiness is self-evident), then what priority should be assigned to "learning beauty" in the school curriculum?

As an axiom, is beauty an aspect of the total life of man? If so, how far beyond the institutionalized arts of the beautiful should we (might we) extend the concept of beauty in school? As, for example, the personal feeling of beauty in grace of movement?

8. Truth

We use the word "truth" mainly in two different ways: there is truth as a social value and truth as an intellectual value. In the former aspect of truth, if we deliberately say is when we think is not (or vice versa), we lie. Truth as an intellectual matter, on the other hand, is a correspondence between the is that we think and the is that we perceive.

Social truth is one type of honesty. What are the reasons for social dishonesty: fear, competition, economic or social advantage? Can we teach honesty? Do some of the things that we do in the name of education contribute to dishonesty? Is trust the key to honesty?

Intellectual truth (most philosophers say) is the correspondence between the thought and the reality. But if reality and the perception of reality are in a constant process of change, can we ever teach the truth? Should we teach (instead) how to search for truth?

9. Goodness

Toward the end of the Republic, Socrates says: "Let each one of us leave every other kind of knowledge and seek and follow only one thing - to learn and discern between good and evil". Learning to discern between good and evil was the subject of man's first conversation, according to the ancient Hebrew authors.

Does goodness really stand up top in the rank-ordering of values? If so, where should it be placed in the life and school experiences of children? For those children whose home and community experiences are not "good", does the school have a special responsibility?

Most of man's writings describe (if not define) goodness in terms of man's relationships to life and especially the relationships among the lives of men. Can such relationships be "taught" verbally in school? Or must they be lived if they are to be real? How can children learn to live goodness in school?

D. THE INSTITUTIONAL VALUES

10. Religion

If religion by definition (Oxford) is "recognition on the part of man of some higher unseen power as entitled to obedience, reverence and worship" and if the derivatives of religion are such spiritual values as "devotion to some principle, strict fidelity or faithfulness, conscientiousness" (Oxford again), should religion be taught in schools?

Since religion, in both thought and practice, has consumed so much time and effort throughout the history of mankind (more than warfare), should the story of man's religious convictions have a place in school curricula?

Is study of religious values of special value in students' determination of the respective worthiness of values?

If religious values are determinants of such spiritual values as faith, fidelity, conscientiousness, devotion to a principle, and love, what experiences might we provide in schools to help children achieve them?

11. Thought (and its synonyms: logic, reason, cogni*ion)

Since the one prime difference between man and beast is man's power of thought (by which he knows his feelings, evaluates what he does, thus knows himself), could we define education as "the nurture of the power of thought"?

By nurturing in children the power of thought, might we not then be nurturing in them the power to create for themselves, within themselves, the axiomatic value triad of beauty, *ruth, and goodness?

If the power of thought is the fundamental attribute of man as man, might the nurturing of that power be accepted as the definition of the "discipline" of education? (No other discipline seems to have pre-empted that function.)

Since thinking generates the power to think, how do we provide school (curricular) experiences such that the minds of children and youth are continuously engaged in their own thinking instead of remembering ours?

Is there any way to help children create their values except by their own thinking about, comparing, classifying, and evaluating what they and other people do?

12. Aesthetics

The word "art", both by derivation and in practice, means man's ability to put things together in such a way that they "fit". Certain aspects of "fittingness" we may call beauty, others truth, and a third aspect goodness. Would the word "aesthetics" (from aestnetes: one who perceives) embrace all three axiomatic values?

The creativity in man's arts (by which one means all of man's competencies) is said to be an intuitive process compounded of imagery and feeling with a touch of logic for purposes of control (Benedetto Croce). How does one "teach" an immediately personal experience such as intuition?

If art is an experience founded in experience, can we help the child to those perceptions of experience from which refinements of imagery and feeling may emerge?

Eric Gill said, "Look after goodness and truth, and beauty will take care of herself". Does Gill's insight suggest the kind of climate in a school required for each child's discovery of his own talents among man's arts?

Croce, in his Philosphy of the Spirit, emphasizes experience as the source of values, then says that aesthetic experience is the dawn of the other values. In school, do we involve youth sufficiently in the arts of man (doing things, creating "fitness") to permit them to create their own aesthetic values? If we were to change the emphasis toward "doing", would we enrich all value learnings?

13. Ethics (The Moral Values)

"Ethics is not primarily occupied with the actual character of human conduct - (but) with what it ought to be." (Wolf)

The ultimate end of human conduct ought to be "the highest good". From ancient recorded thought to now, the most common definition of the highest good has been "happiness". A Grade 13 girl defines happiness as "peace of mind" which, she says, should be the ultimate end of education. Does education, generally, accept the happiness and peace of mind of children now as the summum bonum in education? If not, could we? And if so, how?

Philosophers identify three sets of people in which man may hope to produce happiness: himself, each person he meets, and mankind. In school, can we help children to find all three avenues for happiness?

To what extent is the observed immorality (delinquency) in youth around the world due to failure to find happiness in school?

When children do not find happiness in school, is education itself immoral?

14. The Political Values

Politics (since the age of despots) is the science and art of mankind's organization of itself, hopefully to work toward the common good.

Should youth have the opportunity to compare political systems for their value components? If so, should the school adopt a doctrinaire or neutral stance?

In their search for political values, should students examine details of current and historical national and international legislation and events?

Can children learn the real meaning of "the common good" through involvement in the science and art of politics in the society of the school itself?

15. The Economic Values

Adam Smith in The Wealth of Nations is said to have started the concept of "value" on its way to becoming a primary subject of philosophical (and now educational) thought. Yet economic values are now relegated by the philosophers to the bottom in scales of categorical values.

Schools have been accused (especially by the students nowadays) of teaching for the "job" values of education. Is this true? If so, is that "bad"?

Since labour is the prime ingredient of production, can any society (democratic or communistic) avoid teaching for competency in work if that society is to exist?

But what is "competency for work" when the techniques of work are changing om day to day? Should we be teaching for other values (e. g. "initiative", according to the Economic Council of Canada; for concern about the welfare of people, according to the Science Council of Canada; for the arts, according to the Canada Council), then assume that the economic values, as in buttering a piece of toast ("butter the edges and the centre will look after itself"), will be achieved?

E. PERSONAL AND PERSONALITY VALUES

Without these, can any of the other values (axiomatic or institutional) be achieved by children who go to school?

16. Self-Respect, Independence, Self-Evaluation

"Nothing profiteth a man more than self-esteem, grounded in just right, " said Milton.

The foundation of self-respect, they say, is self-identity. Can a child learn to know himself except by the products of his own mind, by the forms that he himself creates in speech, paint, wood, quantitative relationships, writing, social relationships, etc., etc. ? Do we restrict the child's knowledge of himself by requiring him to reproduce what we tell him to reproduce instead of encouraging him to produce the oducts of his own mind?

Can the child gain self-respect except as he gains confidence in his ability to think things through on his own, come to his own decisions, make his own judgments, grow toward independence in thought?

Can children gain confidence in themselves except by themselves evaluating what they do? Could we learn how to help children learn to evaluate what they do? Do we inhibit the child's development of his value systems by our own continual evaluation of what he does?

"Know thyself" is an ancient admonition. Is it probable that the main responsibility of education is to help children learn how to know themselves?

17. The Social and Interpersonal Values

One of the three avenues to happiness as "the highest good" is the happiness of people other than ourselves. Is it possible, in school, to invent means by which children may find their own happiness in the happiness of others?

Two aspects of the social values are sensitivity to the needs of others and acceptance of the personal responsibility to satisfy them. Can children in school learn these values except as groups of children work together on a common problem?

Does the current fad for "individually prescribed instruction" exclude the possibility of children's experience in the social values?

Is this group now engaged in a co-operative learning task? Could we effectively engage our children in a similar learning process?

18. Love

Both Greek and Latin identify three aspects of love. In Latin the words are amor, amicitia, and caritas, meaning erotic love, love in friendship, and love as care. The universal value of love embraces all three, and that universal love no doubt preserved mankind.

Does the school have a responsibility for teaching love? Does it? Can it? And if so, how?

Is the teacher's caritas the beginning of the love value in school? Someone has said that teachers who care "emanate an environment of love" and in that environment children not only learn but learn to care - is that true?

The responsibility of school is said to be the nurturing of children's growth. To nurture means to nourish and to cherish? Do they go together, each strengthening the value of the other?

Can the friendship and caritas values in an environment of care flourish best when children work individually and competitively or co-operatively on a learning task?

F. THE BIO-PSYCHOLOGICAL, THE LIFE VALUES

19. Health

"Health and intellect are the two blessings of life," Menander said. Since the growing period of man is about twenty years, and since the young may attend school during a half to four-fifths of that growing period, what is the responsibility of the school for establishing in each child health modes for living? Does the school fully accept what responsibility it may have? Are the emphases on health and intellect appropriately apportioned in school?

Is there an over-emphasis on spectator sports and too little on personal play?

Might the two blessings of health and intellect be combined if the school were to turn to the study of life and matter outside the school instead of depending on the verbalizations of the classroom? Would such a switch have special importance for health in the increased urbanization of society? Would the student's involvement in the study of the life of nature and of man deflect him from such subterfuges as drugs and violence for the attainment of his own self-respect?

20. Sex

Sex and the basic aspects of love are related instincts in man. Can the school contribute to youth's knowledge and appreciation of the differential human values of sex as a mere physical union and sex as a love union?

"Thou shalt not commit adultery", as one of the laws of Moses, seems to have had little effect on Kings David and Solomon. Can we today effectively preach the value difference between sex for fun and sex for love? If not, then what do we do?

In adolescence the child, the product of the life-giving act, now has the power to give life. In school, do we have the means to help our youth learn how to accept the responsibility of the giver of life?

The age of puberty is an inquiring, exploring, daring age. Does knowledge of the risks involved in sexual intercourse affect youth's behaviour? Would the school's effectiveness in the development of the values of self-respect and respect for others be significant in youth's evaluation of its conduct in relationships between the sexes?

21. Aggression and Self-Defence

Do the world-wide youth phenomena of violence on the one hand, and apathy and escapism on the other, have a common source? Does violence represent our youths' search for their personal identities in violence directed at the schools' and universities' and parents' dictatorship over their lives?

Do apathy and escapism (through drugs, the phenomena of rock music or physical escape into the beyond) represent youth's non-violent search for self-identity and self-respect that home and school did not help them learn?

Do teachers, themselves, use drugs as a chemical escape from purposelessness?

A third group undertakes to show its dissatisfaction with "the way things are" objectively and positively, expressing their own value concepts of beauty, truth, and goodness in service to their fellow man. Why do some youngsters take the destructive and some the constructive routes?

Or are all three groups, each in its own way, bent on finding new sets of values for themselves or determined to learn how to put to use some of the time-honoured values to which society has long given lip-service but seldom practised?

22. Language

Language has the character of a life-value because, as sex provides instinctively for the physical continuity of man, the invention of language provides for his intellectual continuity in both time and space. In so doing, language establishes both the similarities and the differences in and among man's cultures.

As the increased power of thought is generated by thinking, so increased power in communication is generated by the use of language. Do we provide the child with the fullest opportunity to develop his powers of speech by talking?

We give the child ample opportunity to listen, but do we teach him how to listen?

We teach him how to use the alphabet in writing, but do we encourage him to use ink and paper to communicate the freshness of his own thinking?

In spite of the amount of time we spend on reading, do we teach the child to use print for its basic purpose - for finding out?

What may we do in school to enhance the life values of language to overcome so much of the disjunction between man and man?

Might we not incorporate all the other values in our language teaching? Did not man, indeed, invent his languages to communicate to others those values that he believed in?

23. Manu Facere

When Aristotle said "The mind is what it is by virtue of making all things", he did not add that the two sets of instruments that the mind uses to make all things are its vocal apparatus and its hands: in their productive values, both unique in man. Vocally, man uses symbols to make ideas out of his perceptions of reality and concepts out of his ideas. Manually, man creates reality and the representations of reality.

Could either of the two instruments be judged more important than the other in creating and recreating the world of man?

Are their powers and products complementary in the growth of a human being, as in the development of mankind?

If we do not permit children to develop their manual competencies in school, are we stunting the development of their minds?

In what ways might manual experiences in school contribute to "Values in the Curriculum"?

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Delegates attending this Conference came from the following sources:

L'Association des Commissions des Ecoles Bilingues d'Ontario
L'Association des Enseignants Franco-Ontariens
Canadian College of Teachers
Canadian Education Association
Canadian Educational Publishers' Group
Canadian Teachers' Federation
Colleges of Applied Arts and Technology
Council for Exceptional Children
Departments of Education (Other Provinces)
Department of Indian Affairs and Northern Development
Federation of Catholic Parent-Teacher Associations of Ontario
Federation of French-Speaking Parent-Teacher Associations
Federation of Women Teachers' Associations of Ontario
Northern Ontario Public and Secondary School Trustees' Association
Ontario Association of Education Administrative Officials
Ontario Department of Education
Ontario Educational Communications Authority
Ontario Educational Research Council
Ontario English Catholic Teachers' Association
Ontario Faculties and Colleges of Education
Ontario Federation of Agriculture
Ontario Federation of Home and School Associations
Ontario Federation of Labour
Ontario Institute for Studies in Education
Ontario Library Association
Ontario Public School Men Teachers' Federation
Ontario Public School Trustees' Association
Ontario School Trustees' Council
Ontario Secondary School Teachers' Federation
Ontario Separate School Trustees' Association
Ontario Teachers' Federation
Private Schools
Provincial Teachers' Organization
Students
Teachers' Colleges
Toronto Public School Principals' Association
Universities
Unsponsored Delegates

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OACD THEMES IN PREVIOUS YEARS

1951	Curriculum Improvement in Action in Ontario	Toronto
1952	Curriculum and Individual Differences	Toronto
1953	Curriculum Development and the Common Learnings	Toronto
1954	Improving Education for Ontario's Youth	Toronto
1955	Current Problems in Ontario Education	Toronto
1956	The Challenge of Ontario's Expanding Educational System	Toronto
1957	Basic Problems in Education	Toronto
1958	Standards in Education in Ontario Schools	Toronto
1959	Aims in Education	Toronto
1960	Trends in Education	Toronto
1961	(Ontario Conference on Education)	Windsor
1962	Learning to Learn	Toronto
1963	The Atmosphere of Learning	London
1964	Education and Change	Toronto
1965	Fostering Individual Growth	Sudbury
1966	Curriculum Development in a Decentralized Educational System	Toronto
1967	Curriculum is for Children	Niagara Falls
1968	Reconciliation of Means and Ends in Education	Toronto
1969	Human Relations in Education	Ottawa
1970	Curriculum for a Canadian Identity	Toronto

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